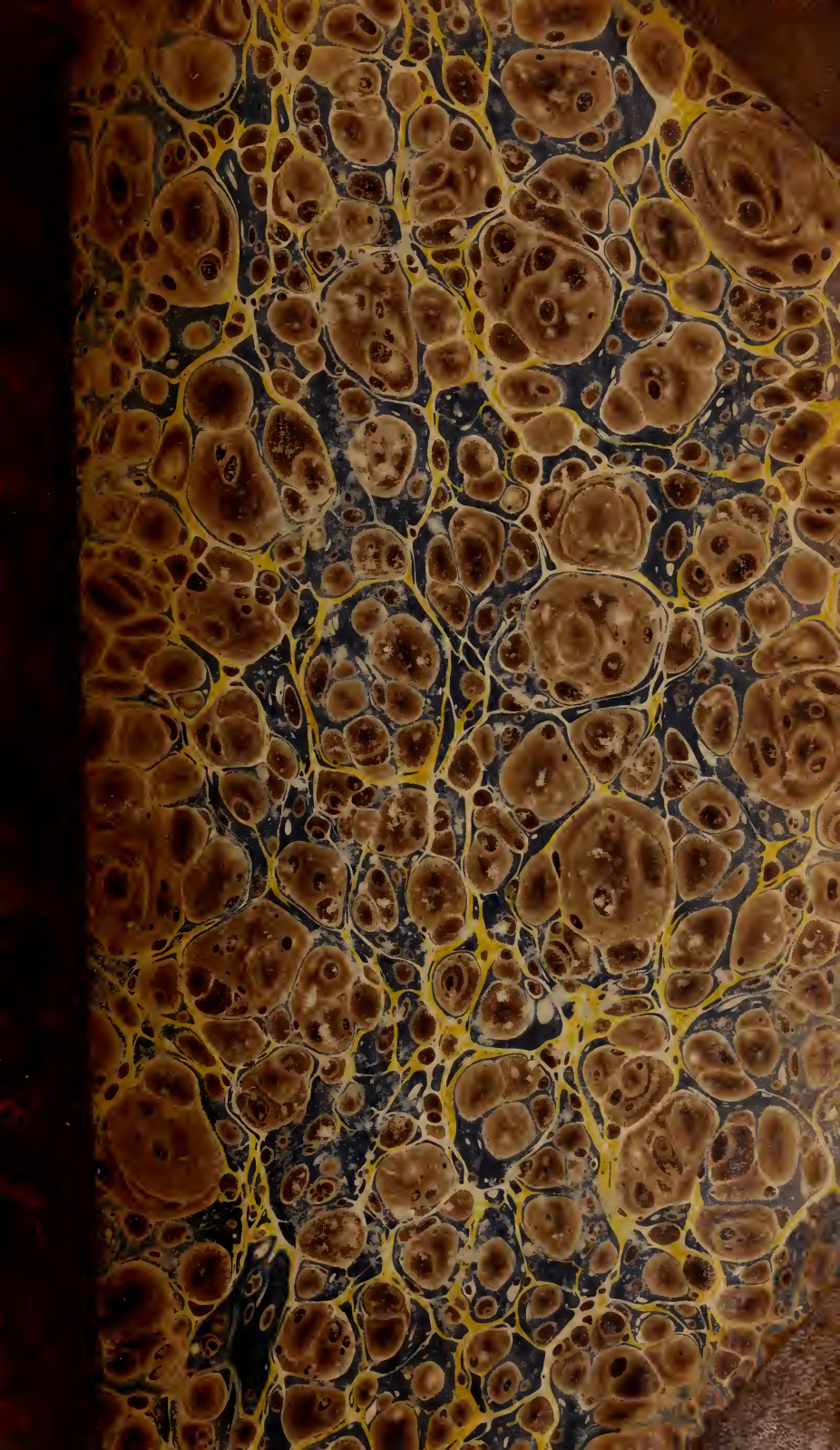

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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 6.] SECOND QUARTER, 1835. [Vol. V.

I. REPORT OF THE DIRECTORS OF THE SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, AT THE ANNUAL MEETING OF THE SOCIETY, BETHLEHEM, PENN., AUGUST 21st, 1834.

In presenting their Report of the past year, the Directors of the Society cannot but advert, in the first place, to the painful loss experienced in the departure of our beloved and esteemed Brother, Louis David de Schweinitz, who, on the 8th of February, entered into the joy of his Lord.

Our late Brother served this Society for several years as Treasurer, and since 1827, as President, with heartfelt interest and true devotedness; and his services were evidently owned and blest by the Lord. The cause of our Missions among the Heathen lay very near his heart, and for the best interests of this Society in particular, he labored with untiring zeal, as the Annual Reports, for which we were indebted to his pen, and the animated addresses which he delivered at our anniversaries, abundantly testified. It was an object of his constant solicitude, to preserve the movements of this Society strictly within the limits prescribed by the Constitution, and to prevent any and every deviation from its proper course, though suggested by the best of motives, and for the most laudable purposes. May he now reap a rich reward of grace for his faithful labors, and may the blessings he so fervently invoked upon this Society, rest upon us down to the latest period! The vacancy occasioned by this bereavement has been filled by Brother John Daniel Anders, Vice-President of the Society. No other change has taken place in the Board of Directors, the current business suffered no interruption, and by the blessing of the Lord, we were again enabled to remit the sum of $10,500 to the Mission Department of our Church, a supply which must prove the more acceptable, as the expenses of our Missionary work have been increasing, while its resources from other quarters have rather diminished. A legacy of $1000 left to the Society by a friend of our Church at Philadelphia, was

in the course of the year, paid into the hands of our Treasurer, and is thankfully acknowledged. The favorable anticipations expressed in our last Report relative to certain stocks held by the Society, have *not* been realized. On the other hand, the value of the Society's real estate in Erie county, Pennsylvania, is progressively rising, though not yet directly available. Our Agent, Col. Miles, is indefatigable in watching over the interests of the Society, in that north-western corner of the State, and recommends an exploring expedition to be undertaken on the part of the Directors, in the course of the present year.

There have been no recent additions to our Missionary ranks, from our American congregations, with the exception of Brother Jesse Vogler, whose call to that service was mentioned in our last Report, and who, after being united with Sister Mary Ann Louisa Miksch, at Nazareth, set out for New-Fairfield, in Upper Canada, attended by our best wishes and prayers for their future usefulness. May it please the LORD to call forth from the midst of us many a faithful servant!—for the harvest truly is great, but the laborers are few; and experience has moreover taught, that our American Brethren and Sisters in most of our Missionary stations, enjoy superior advantages, (at least to those from Germany,) both on account of their knowledge of the English language, and their being accustomed to a warmer climate. While on this subject, we would incidentally remark, that we deeply regret our inability to meet the wishes of some benevolent planters in Georgia, who have requested a Missionary of our Church, for the religious instruction of their slaves; and that this inability arises not from the want of means, which those applicants would most liberally supply, but from a lack of laborers, whom we might send into that promising field. From those Missionaries who, in former years, have gone forth from among us, and are laboring in the West India Islands, we from time to time receive cheering accounts. Brother Ricksecker and his wife, now at Fairfield, in Jamaica, after many years of sickness, enjoy better health. Brother and Sister Zorn expected by Christmas to occupy their new dwelling near the church at New-Fulneck. Brother and Sister Haman saw the Mission chapel at New-Bethlehem, advancing toward its completion. Brother Bigler and his wife remained at Basseterre, in St. Kitts, — where shocks of an earthquake were still occasionally felt; while the impression made upon the minds of the people began to wear off.

With anxiety we are now looking forward to the first accounts relative to the general emancipation, on the 1st of August, of all the slaves in the British West India Islands. May it prove subservient, through the grace of GOD, to the deliverance of many from the still more galling slavery of Satan and sin!* With our

* Letters since received from our Missionaries in those islands, state, that the 1st of August passed quietly as a solemn day of thanksgiving, and that the "great experiment" bids fair to succeed.

Missionaries in the Danish Islands we likewise kept up a direct correspondence. May these and other sources of information be improved by all the members of this Society, and may every one strive to diffuse in his own circle a more extensive knowledge and a livelier interest in the cause of Missions! With gratitude we would record the continued favors which the *American Tract Society* has bestowed upon our foreign Missions, and among the rest, the printing of the Harmony of the Four Gospels in the Creole language, for our stations in the Danish Islands, and of two small books in the Negro-English, for the Mission in Surinam; for both of which we are indebted to their kindness.

Our sister society at Salem, North-Carolina, shortly after their last anniversary, met with a painful bereavement in the departure of one of their assistant directors, Brother G. Benjamin Reichel, on the 20th of December, 1833; in which loss we sincerely sympathized.

As usual, we subjoin a brief review of the course of our Missions in this country during the past year.

I. NEW-FAIRFIELD.

Our Missionaries, in their report at the close of the year 1833, found cause to bless the LORD for the gracious influences of his Holy Spirit, which had accompanied the preaching of the Gospel, the administration of the sacraments, the festivals of the Church, and the private admonitions given to their Indian flock. Brother Abraham Luckenbach, our oldest Missionary in that station, who has for upward of 30 years labored among the Indians with untiring assiduity, cannot, however, avoid expressing his regret, that, while the old and tried members of the congregation are dropping into the grave, the present generation do not appear to have so large a measure of the Spirit as seemed to prevail in times past. Nevertheless, the preaching of the Cross still approves itself as a savor of life unto life, in the case also of degraded Heathen, and of poor wanderers from the fold of CHRIST. Many and grievous temptations, particularly to intemperance, are not wanting; and some, who are not established with grace, have fallen into the snare. The faithful efforts of the Missionaries to counteract this evil, have not been altogether fruitless, and a "Temperance Society" instituted in the neighborhood, has exercised a salutary influence upon the moral sense of the community at large. The Mission family has been increased by the accession of Brother and Sister Vogler, who, after a prosperous journey of three weeks, arrived safely at New-Fairfield, on the 7th of November, and were very cordially received by the Missionaries and their Indian congregation. Brother Vogler has relieved Brother Luckenbach from the duties of a teacher in the female school, and is applying himself, under his guidance, to the study of the Delaware language; while the latter is enabled to devote more of his time to a work previously commenced, the translation

of a series of scripture narratives into the above tongue, which the "American Tract Society" have kindly undertaken to print for us at their own expense.

With the exception of an affection of the eyes, from which Brother Luckenbach suffered for some time, and other merely transient interruptions, our Missionaries enjoyed good health, and labored together in love and unity of the Spirit. The Indian Brother Charles Henry, continues to serve the younger Missionaries as their interpreter, when they address the congregation. The general health of the Indians was likewise favorable; and when they were threatened with the small-pox, which carried off numbers in the vicinity, recourse was immediately had to vaccination. An abundant harvest secured them against want, and the sugar crop also was plentiful, though, on account of the low price of that article, it could not prove very profitable. The unusually cold weather in May had greatly retarded their agricultural pursuits. The presents due from the British Government for the past year, had been at length received, and were again distributed to the Indians at home. But the fond hopes heretofore entertained, and corroborated by the first experiment two years ago, that this measure would altogether preclude the temptations formerly attending the distribution *abroad*, were *not* realized on this occasion, to the great sorrow of our dear Missionaries.

The last instalment of the remuneration for losses during the late war, was still due. The project of emigrating beyond the Mississippi had been agitated more than heretofore, and two Indian Brethren were preparing for an exploring expedition to the Arkansas Territory. Should they return with a favorable report, this, combined with other circumstances, might lead to the emigration of a part of the inhabitants of New-Fairfield. From two travellers, who paid a visit to our Missionaries in September of last year, one of whom was a son of our Brother C. I. Latrobe, in London, they learnt, that several Delaware Towns are located on the Arkansas River, 500 miles west of the Mississippi, containing from 300 to 400 inhabitants. At the close of the year 1833, the Indian flock consisted of 247 souls; of which number 39 were communicants, 92 baptized adults, and 54 baptized children. Five adults had been added to the Church by baptism in the course of that year; and soon after the commencement of 1834, the Missionaries were again favored to receive 3 adult Heathen, (of whom 2 were twins,) by that holy ordinance, into the fold of CHRIST.

II. CHEROKEE MISSION.

In the course of the past year, the external circumstances of this Mission have not been materially altered; while, however, the tendency to emigration beyond the Mississippi is becoming more and more apparent. This, in the opinion of our Missionary, would be the better alternative, as it would at least termi-

nate the present unsettled and demoralizing state of things in the nation. Under all these disadvantages, our little Cherokee flock, agreeably to the report of Brother Clauder, continued to walk worthily of the Gospel, although temptations on the part of white intruders, and of their own unhappy countrymen, are not wanting. By word and deed, our Indians bear a decided testimony against sin of every kind, and not unfrequently rebuke those to their face, who attempt to seduce them. They strive to edify one another by singing and prayer at their homes, and by reading the Scriptures so far as translated into their language. The congregation formerly assembling at Spring-place, continue to meet (on solemn occasions) at Brother Clauder's dwelling, on the premises of our faithful friend, Mr. McNair, in the Cherokee territory, State of Tennessee. Every four weeks, Brother Clauder visits at Oochgelogy, from which station he is now removed 18 miles farther than before, and where our Cherokees meet at the house of Brother George Augustus Hicks, to attend the preaching of the word, and the administration of the ordinances. The jurisdiction of the State of Tennessee has been recently extended over the Cherokee territory within its limits, but appears, thus far, to have exercised no perceptible influence upon the Mission there. The school continued as at the date of our last Report, though interrupted for some time by the prevalence of the measles in the spring. By the return of Sister D. Reede to Salem, North-Carolina, Brother Clauder had lost a valuable assistant in that department. In January, an Indian girl, formerly a pupil at Spring-place, was baptized, and several others, who had also attended the Mission school, became candidates for that ordinance. A number of Cherokees, hitherto belonging to the Missions of other Christian denominations, now deserted by their teachers, are applying for admittance to our society; which, after a due season of probation, when our Missionary becomes sufficiently acquainted with them, and they have obtained the requisite knowledge of our views and practices, will not be denied them.

At the close of the year 1833, the congregation heretofore assembling at Spring-place, consisted of 36 communicants, 2 non-communicants, 2 candidates for baptism, and 30 baptized children; together 70. At Oochgelogy there were 10 communicants, 2 non-communicants, 1 candidate for baptism, and 30 baptized children; together 43. Total 113 souls.

We close our Report with the following brief notice of the *Mission among the colored people*, in the vicinity of Salem, North-Carolina. After the decease of Br. Abraham Steiner, who, since the commencement of the attempt in 1822, had labored with exemplary faithfulness in that Mission, and though amidst many discouragements, not without success, the entire charge has devolved upon his late assistant, Brother John R. Smith. The services are not always as well attended as heretofore, particularly on the part of children and youth; which is owing partly to

the circumstance, that we are no longer permitted to teach them to read in the Sunday school, and partly to the curiosity peculiar to the negroes, which frequently finds superior attractions elsewhere. Although but few traces of the divine life are apparent in some of these poor people, yet upon the sick and dying bed, the word of the Saviour's love to sinners is gladly received, and from time to time, one and another of those wandering sheep is, by the good Shepherd, carried home on his shoulders rejoicing. On Sundays, several sisters from Salem instruct the negroes in singing, and try to encourage them by edifying conversation during the intervals of service. At the last Annual Meeting of the Society at Salem, "for Propagating the Gospel," the colored flock consisted of 12 communicants, and 5 baptized adults, most of whom strive to walk worthily of the Gospel, and seem to regard their special meetings, and the regular administration of the Lord's Supper, as a precious privilege.

[From the "Periodical Accounts," &c.]

II. GREENLAND.

THE Centenary Jubilee of the Mission in Greenland appears to have been solemnized, by the Christian congregations on that coast, with great joy and gladness, and to have been attended with especial tokens of the Divine favor and blessing. At New Herrnhut, as appears from letters received by the Directors of the Missions in Germany, the progress of the Mission during the past year, had been very satisfactory. The Greenlanders were preserved from scarcity of food, from which their brethren in the South had more or less to suffer, throughout the winter, and peace and harmony prevailed both within and without the settlement. The number of individuals connected with this oldest station, amounted to 373.

EXTRACT OF A LETTER FROM BROTHER JOHN KOEGEL.

"*Lichtenau, July 3d*, 1833.

"DEAR BROTHER,—Your very kind letter of February 5th, reached my hands on June 7th, and I thank you much for all your kind assurances of continued interest in the progress of the Mission at this place.

"We have sustained a great loss, by the departure of our dear Brother Kleinschmidt, at Fredericksthal, on December 23d. He had served this Mission, with great zeal and activity, for the long period of nearly forty years. He departed just a month before the Centenary Jubilee of the Greenland Mission; at the prospect of celebrating which, with a flock so greatly endeared to him, he rejoiced; but the LORD took him home to himself, and, we doubt not, received him with that kind and gracious welcome, 'Well

done, thou good and faithful servant!' In the mansions above he would meet, we humbly believe, with a host of souls, whom he had earnestly invited to come to their Redeemer, and who now surround the throne of the Lamb.

"We celebrated the Jubilee of this Mission on the 19th and 20th of January, with great blessing. They were indeed to us, and to our Greenlanders, days of rejoicing, on which we felt the presence of our Lord and Saviour in an extraordinary manner. We were likewise encouraged by knowing that our dear brethren and sisters, in the old and new world, remembered us in their prayers at the throne of grace. Various opportunities were given to our Greenlanders, to consider the subjects belonging to this festival; for we had a succession of services in this chapel, both public and private, in which we offered up fervent prayers and thanksgiving, and reminded each other of the wonderful works of the LORD. The Lord's Supper was also administered to our communicants; letters were read from the *Elders' Conference of the Unity;* and other addresses relating to this festival, together with portions of Crantz's Greenland History, were communicated. That these days might also be made days of outward rejoicing, our brethren and friends, in Europe and America, had most kindly sent us an unusual quantity of acceptable gifts. We held a love-feast with our people; after which each Greenlander received a portion of oatmeal and peas. The men received presents of knives; the women, different articles of clothing, needles, pins. All these presents were the more acceptable, as last year their earnings were very scanty, and they could purchase very little from the dealers at the colonies. Their gratitude was unbounded, and many hundred times they repeated, *Kujanarsuit Annudhiarkonerite,*—'*Great thanks and salutations to our esteemed friends in the East.*' They received every thing like children, and kept exclaiming—It was too much; for there was no end of giving. We had made above a hundred little tin lamps, which were filled with oil, and placed all round the walls of the chapel. The table was covered with a red cloth, and a transparent representation of the sun put over it, with the words, *Kaemae kau-maniaeleritse*—'Let there be light.' The Greenlanders were delighted with these exhibitions, which were quite unexpected to them, nor could they leave off looking at them. We hope the impression made upon many visiters was not transitory, but that it will be remembered with the explanations which were given at the time. We had only to regret that the weather was uncommonly stormy, insomuch that many of our people living at the out-places, particularly the women, could not attend. Those that came in kayaks encountered dreadful storms.

"The winter proved to be of uncommon severity and duration. Fahrenheit's thermometer, indeed, never fell below the 10th degree under zero, but the cold was rendered exceedingly piercing by the continuance of the north wind. This occasioned a great consumption of firewood and coals, and we were, therefore,

thankful to have received a good stock. The quantity of snow was so immense, that the oldest inhabitant cannot remember the like. The poor people were unable to procure a sufficiency of food, yet they did not suffer extreme hunger, as they could fish through the whole winter; it was also well that they had been taught, by sad experience, to save their train oil, and not to suffer the traders to persuade them to part with it all; for, otherwise, they could not have warmed their huts, which are made of stones and sods.

"The LORD has graciously preserved our people from sickness; fewer deaths have occurred than in former years, and our congregation has been increased by five persons. We are likewise thankful that none have perished at sea. In the summer, the Greenlanders were successful in catching seals, and the weather favored their drying the meat. They also caught a great quantity of herrings, and were able to lay up so much winter provision, that no one, excepting the indolent and improvident, had need to suffer hunger.

"For the last four weeks, we have had the luxury of eating *Irish potatoes*. We received them from an English Captain. He reported, that he had sailed from Cork in Ireland, in the middle of May, and was bound to Newfoundland. His compass, and other nautical instruments, got out of order, and he could take no observations. He, therefore, deviated too far to the north, and near Staatenhook the vessel became entangled in the ice, with which he drove about three weeks. After suffering much for want of water and fuel, he reached Nenortelik, twenty miles from hence, instead of making the opposite shore of Hudson's Bay. I must leave it to others to judge, how this strange adventure could happen. It was also singular, that at Nenortelik his instruments got into order again, and, in a short time, the schooner arrived at the Danish settlement, from whence he visited us in company of a young gentleman. As they could obtain no fuel at the settlement, we were glad to be able to help them, and as a mark of gratitude, the Captain presented us with a quantity of potatoes. The vessel is still here, blocked up by the ice, and we have had frequent visits from them. Last Sunday they attended our chapel, but, of course, comprehended nothing. Neither the Captain, nor any of his crew, understands a word of German or Danish, and the agent of the trade residing here is the interpreter.

"Our families are well, and nothing particular has happened in this place. The LORD has helped us through all our difficulties, and we thank him for the good health we have enjoyed.

"We all salute you cordially, and our friends and benefactors in the fellowship of JESUS, and commend ourselves to your prayers.

JOHN KOEGEL."

FURTHER PARTICULARS OF THE CELEBRATION OF THE JUBILEE AT LICHTENAU—FROM A REPORT OF BROTHER VALENTINE MUELLER.

"From the 13th to the 18th of January we were occupied, with but little intermission, in conversing individually with the members of our congregation in reference to their past religious experience, and the object of the approaching festival, to which they all appeared to look forward with eager desire.

"Notwithstanding the furious storms of wind and snow which were more or less prevalent at this season, about fifty Greenland sisters and children hastened to us from the nearer out-places, some by land, others in their umiaks, (or women's boats.) The Greenland brethren came in such numbers from the twelve out-places, at which they must reside during the greater part of the year, that only about ten were missing on the day of celebration. Some of the latter brought their sons, boys of ten or twelve years of age, with them, taking their little kayaks in tow, and gliding with them through the boisterous waves. One of them lost his companion, and spent the dark night in seeking him; but they, with all the rest, arrived safe, thankful to have been preserved from the fury of the elements.

"In the morning of the 19th, at seven o'clock, the illumination of the chapel having been completed, the bell rung and the doors were opened; and while the wind instruments performed a solemn hymn tune, the congregation entered, filled with amazement and delight at the novelty of the scene. The service began with the hymn, 'Praise God for ever,' (Hymn Book, No. 725,) after which a discourse was delivered, explanatory of the object of this festival; then followed the distribution of the presents sent to us for this occasion. Such tokens of generous participation in our festal joy, were received from the congregation at Herrnhut, in Saxony; from benefactors in England, from our dear Scottish friends, from St. Petersburgh, the United States of North America, and from a Missionary Society at Gottenburg, in Sweden. A present in money, transmitted to us by the last-mentioned society, enabled us to purchase for each of our eight native assistants, four yards of dark colored cotton stuff, to make them upper garments to wear on communion and festival days. The chapel servants received woollen stuffs, sent by some worthy sisters at Christiansfeld, in Denmark. The gratitude of our people for these generous gifts was expressed in loud and frequent thanksgivings.

"At ten o'clock we met again, when the pastoral letter of the Elders' Conference of the Unity to the Greenland congregations, and several other letters addressed to them by ministers of our Church, were communicated and heard with great attention.

"At noon, the children had a love-feast, when many letters from children in our different schools in Europe and America were read. Some of the Greenland children attempted to answer

them, which attempts, though imperfect, showed the gratitude of their hearts. Then followed love-feasts for the adults, during which a hymn composed for the occasion was sung. In the evening 260 communicants partook of the Lord's Supper, when the presence of our Saviour was most sensibly felt.

"On the 20th, after the liturgy of the communicants, there was public service at ten o'clock, when a sermon was delivered from Isa. lx. 1–5. *Arise, shine, for thy light is come, and the glory of the* LORD *is risen upon thee*, &c. The audience was reminded that the gracious aim and purpose of JEHOVAH had been fulfilled with respect to their nation, during the last hundred years, on which account, their teachers and those who had been the instruments of sending the Gospel to them, were rejoicing, and offering up fervent prayers, that many hundred Greenlanders may yet be converted to their GOD and Saviour. After this solemnity, peas were distributed and most thankfully received. In the afternoon we had another service, when extracts from Crantz's History of Greenland were communicated, and heard with great attention. Several expressed themselves to this effect: —'We behaved no better than our forefathers, when, like other blind Heathen, we mocked the Missionaries, when they spoke to us of our Saviour, and exhorted us to turn to him. Thanks be to him, that he, nevertheless, has had mercy upon us!'

"On the evening of the 20th, the festival was concluded with a discourse upon the text for the day, Exod. xix. 5. During all the services the chapel was crowded with hearers, who not only occupied the benches, but filled the floor up to the reading-desk. Both on the festival days, and afterward, the Greenlanders came to us in parties, expressing their joy and thankfulness for the blessings bestowed upon them; and particularly that GOD had mercy upon them, and sent them teachers to make them acquainted with the love of CHRIST to the poor heathen race. Several of our scholars brought us written expressions of thankfulness for all the blessings they had enjoyed during these days of gladness. A child six years old, being encouraged by his mother to convey his thanks to the children across the great water, said, 'I do not know the children in Europe; I will, therefore, thank our Saviour, and obey his voice, because he has loved us so tenderly.'

"We had, in the sequel, an encouraging evidence of the blessing wherewith it pleased the LORD to accompany the celebration of this festival. A Greenlander, who in early life had unhappily forsaken the right path, and turned into the way of sin, but had recently been re-admitted on giving proofs of true penitence, came to me on the evening of the festival, and declared that he had been so distressed by a review of his past sinful course, and so overwhelmed with a sense of the mercy and long suffering of JESUS displayed toward him, that he hardly knew where to hide his head for shame. The words of comfort and advice, which were hereupon addressed to him, he received with eagerness and gratitude.

"On a review of the centenary period, which has just reached

its close, I cannot refrain from making the following few remarks, as the result of my observations and experience, during a service of twenty years in this mission. The Greenland nation appears, in regard to their susceptibility of what is spiritually good, and their inward growth, to bear a considerable resemblance to the animal and vegetable productions of their own bleak and barren land. In the same manner as we find, that the plants of this country require a much longer time to attain even to a moderate degree of vigor and perfection, than is the case with those of a more temperate clime, we are continually admonished not to feel disappointed if we trace a similar slow advance in moral and intellectual improvement, on the part of its rude inhabitants.

"When, on the one hand, we consider what pains and expense have been bestowed upon the instruction of the Greenlanders during the past 100 years, and how graciously the LORD has blessed and protected his work, both from within and from without, we might be tempted to feel dissatisfied that the progress already made is not more considerable; but when, on the other hand, we call to mind what a frozen, stony soil our predecessors had, and we still have to cultivate, and how often and earnestly a scriptural truth may be brought before a stupid and listless Greenlander without his comprehending it, until at length the Spirit of GOD opens his heart and mind; likewise, that the climate, the ice, the wind, and the sea, and in latter years the difficulty of providing with adequate instruction the great number of our people who live scattered in the out-places, present extraordinary and almost insuperable obstacles to our work; when all these circumstances are taken into account, it is impossible to refrain from feelings of grateful astonishment at the effects produced by the preaching of the Cross. We can declare with truth, that the LORD has brought into fulfilment, in this once benighted land, the prophetic declaration above referred to, which he gave by the mouth of his servant Isaiah, and that hundreds of souls are now rejoicing in the light which has been shed around them, and which is derived from Himself, the Sun of righteousness. Nor can we omit to remark, how wonderfully our gracious Master, through the instrumentality of the sixty-eight brethren and forty-two sisters whom He has deigned to employ in the service of the mission during the past 100 years, has verified the word which the late Count Zinzendorf, full of faith and hope, inscribed in the pocket-book of the first Missionaries on the 19th of January, 1733, the day on which they quitted Herrnhut for Greenland—'*The* LORD *of Hosts mustereth the host of the battle*,' Isa. xiii. 4.

"Since the year 1774, when the settlement of Lichtenau was established, there have been baptized, up to the end of 1832, 808 adults and 826 children; 15, baptized in other places, have come to live here; 1649 persons in all. Of these 915 have departed this life; 73 removed to other places; total, 988. There are now living at Lichtenau, 661 baptized; 10 unbaptized; total, 671. At Fredericksthal, 327 baptized; 81 unbaptized persons; total

408. At New-Herrnhut, 368; at Lichtenfels, 371—Total at the four settlements, 1818. The Royal Mission in the colonies count 2000 in North, and 2000 in South-Greenland, who are under Christian instruction; and as the number of the whole nation is estimated at 6000, the small remainder are heathen."

EXTRACT OF A LETTER FROM BROTHER JOHN ARNOLD DE FRIES.

"*Fredericksthal, June 30th*, 1833.

"You will have heard, that we had last year a tolerably plentiful season; the present season has been a lamentable contrast; many things concurred to distress us. Our people caught very few seals in autumn, and had not made proper provision by the herring fishery. Intense cold commenced as early as October, with piercing storms from the north, and when a calm followed, the sea was covered with fixed ice, and our people could not go out to procure the means of sustenance. Neither were there many birds. This state of things lasted till May, and it is, therefore, no wonder that many suffered from want of food, their stock of train oil being at the same time too small to supply the lamps which warm their houses. As the distress was so general, we could do little more than give to the poorest a small portion of oatmeal, and they were obliged to eat sea-grass and oiled tent skins. We were thankful, that those of our people who live in the out-places, could help the inhabitants of this settlement to a little food; but for that assistance, I do not know how they could have subsisted till spring. Thus the Lord cared for them, till they could go after seals; and I understand they are now tolerably successful. Herrings are plentiful, and I hope they will lay in a sufficient stock of them.

"We never witnessed such an immense fall of snow as last winter; and the storms of snow and sleet were so frequent, that we were often obliged to omit the meetings and the schools.

"The services appointed for the Jubilee had to be dispersed over four days; but the Lord was with us, and blessed us and our people with new grace, and an out-pouring of his Holy Spirit.

"I am at present busily engaged in the building of our chapel. You may have heard, that the Danish ships have at length brought 300 planks for it; but the unfavorable weather and ice have prevented our conveying them hither, and we durst not let the building remain unfinished during the winter. It was not before the beginning of June, that the snow began to melt, thus enabling us to commence our work; but we hope soon to finish the roof, and perhaps before winter, to open the building for public worship. Much, however, is still wanting; boards, nails, and other iron work, and a quantity of lead. Our brethren in Germany are anxious about the expense. Do you think means could be found in England, to procure these necessary articles; for we perceive that our benefactors in England are much interested in the welfare of Fredericksthal? I think 20*l.* would defray the whole cost.

Thirteen heathen have come to live here, and fourteen have left us for want of provisions. The numbers belonging to this congregation are 408, of whom 130 live in the out-places.

"Commending ourselves and this mission to your loving remembrance and prayers, I remain, &c. J. A. De Fries."

EXTRACT OF A LETTER FROM BROTHER MICHAEL EBERLE.

"*Lichtenfels, June 26th*, 1833.

"Dear Brother,—The weather, last summer, was very unfavorable; it snowed every month, and we had a very poor crop of turnips and cabbage out of our garden. This summer is equally unpropitious. I feel that my strength is declining, and think my health would profit by a visit to Europe; but as it has pleased the Lord to take Brother Kleinschmidt to himself, and Brother Grillich, at New-Herrnhut, is almost beyond labor, there seems little hope of my being relieved either this year or the next. In this, as in every other circumstance, the will of the Lord be done. The spiritual state of our Greenlanders, during the past year, was in general pleasing; their outward difficulties were indeed great and manifold; nevertheless they cast their care upon the Lord, who as a gracious heavenly Father cared for them, insomuch that they did not suffer absolute want.

"Their attendance at church was very regular, although the weather was boisterous, with storms from the north. They were always at the church doors long before the bell rung; and many said, that, though they had little food for the body, they were satisfied, if their souls were fed with the word of God. At Christmas, most of those who live in the out-places, some of which are distant between twenty and thirty miles, came hither to celebrate the festival, and declared themselves richly blessed and rewarded. Their expressions of gratitude were truly encouraging.

"The 19th and 20th of January, when we celebrated the Centenary Jubilee of the Greenland Mission, were indeed days of great blessing to us and our people. The Lord heard the many thousand prayers offered up by our dear Brethren and Sisters, in Europe and America, in reference to this festival. The presence and blessing of the Lord upon us and our congregation, at this solemn season, we are not able to describe. During the week preceding the Jubilee, we had several preparatory meetings, in which we read to our people the chief occurrences relating to the conversion and death of Kayarnak, the first convert of the Greenland nation, which were heard with a deep impression upon all hearts.

"On the 18th, we had a very solemn meeting. First was sung by our musical choir, the anthem—'Lord, Lord God, merciful and gracious,' &c., the whole congregation joining in the concluding sentences. Then followed a hymn and prayer. The congregation was deeply affected on this occasion, as the tears of both old and young testified. Early in the morning of the 19th,

the inhabitants were awakened by the sound of hymn tunes played on trumpets and horns; and when, soon after, they met in the chapel, they found it illuminated with many hundred lamps round the walls. The reading-desk was covered with a white cloth; on three sides of which were embroidered the words, 'Glory to GOD in the highest,' likewise the two texts of Scripture appointed for the day. Over the minister's seat were the words, 'The LORD has done great things for us; of which we are glad.' One of our Greenland Brethren, having read this text, exclaimed, 'This is a true saying, and we will preserve it in our hearts.' The whole congregation joined him. A discourse and prayer followed; and, at another meeting, a letter from the Bishops and Elders of the Brethren's Church was communicated, and heard with great attention by all present; nor could they afterward find words to express their astonishment and thanks, that the Elders, and so many thousand Brethren and Sisters, took such an interest in the prosperity of the Greenland congregations, as they consider themselves unworthy of their love. In the afternoon, first the children, and then the adults had a love-feast, during which a hymn of praise was sung in a most harmonious and devotional manner. In the evening, the congregation was addressed in reference to the text of the day, and were reminded of the gratitude they owed to the LORD, for having sent his word, and brought them from darkness unto light. On the 20th, in the forenoon, after a solemn discourse, a child was baptized. In the afternoon, at two different opportunities, presents were distributed, sent by the Female Missionary Association at Salem, in North America, also from Herrnhut, Christiansfeld, and other places. The offerings of friends in England and Scotland were most thankfully acknowledged. Many tears of gratitude were shed by our people. They said, 'We are quite without words; we stand ashamed before you. How shall we thank our benefactors! We are still very deficient, and we do not live so much to the joy of our Saviour as we should. Salute all our kind friends from us, and tell them that we shall continually pray the LORD, to bless and reward them.' How did we wish that our dear Brethren and Sisters could have witnessed these proceedings!

"We regretted that the whole week before the festival, the weather was very stormy, with an immense quantity of snow and sleet: those that lived in the out-places could not come hither; but when at Easter, most of the Brethren had arrived, we had a repetition of the solemnities of the Jubilee, and they received their portion of the presents sent to them. MICHAEL EBERLE."

FROM BROTHER IHRER.

"*Fredericksthal, May 25th*, 1833.

"DEAR BROTHER,—You will sympathize with us, when you hear that it has pleased the LORD, with whom are the issues of

life and death, to take home to himself, on December 23d, my beloved father-in-law, Brother Conrad Kleinschmidt.

"On the 11th, in the evening, he was suddenly taken ill with a violent pain in his side, having two hours before, played the organ at the Liturgy. The first attack was so violent, that we were immediately apprehensive of danger. He expressed himself perfectly resigned to the will of our Saviour, saying he was ready to obey the call, and would rather go home. The means used for his relief having failed of effect, and his strength rapidly decaying, we gave up all hopes of his recovery on the 21st, and with hearts filled with sorrow, took leave of him, pronouncing the blessing of the LORD upon him. Though very weak, he was quite sensible, even to the moment of his departure, and joined in the verses sung, especially at the administration of the holy sacrament, of which he partook to his great refreshment, but a few hours before he breathed his last. He spent his time in fervent longing for his dismission; and repeatedly exclaimed; 'Come dear Saviour, and take thy poor servant home to thyself!' Oh how sweetly does he now rest in the presence of his Redeemer!

"As this painful event took place at the busiest season of the year, the coffin could not immediately be made, and the funeral did not take place till the 30th. I cannot possibly describe the grief felt by my dear wife and myself at this unexpected bereavement; but we thank our Saviour, who never wounds, but with an intention to heal, that he has supported us by his grace, and preserved our health, so that I have been enabled to go on in this important work, which proceeds in blessing, though amidst many imperfections. The texts for the Jubilee on January 19th, were particularly encouraging to us."

LETTERS FROM GREENLAND NATIVE ASSISTANTS TO THE ELDERS' CONFERENCE OF THE UNITY.

[Translated from the Greenland Language.]

"MY BELOVED, MY BRETHREN,—I write this to you from a feeling of great thankfulness for the presents you have sent us, and for your letter, heard with such pleasure on the day when we celebrated the great festival, intended to remind us that the first Brethren came to our country a great many years ago. We have great cause for thankfulness, for you consider both our bodily and spiritual welfare, show us the way to our Saviour, and cause us to be instructed in his word. I, poor and unworthy man, have particular reason for gratitude, as I have no providers for my support, they having gone before me to our Saviour. (He had the grief a few years ago to lose his two sons, the elder being carried off by an inflammatory disorder, the younger being drowned at sea.)

"Whenever we pray to the LORD, we remember you. O, that we all may, at the end of the world, meet with joy at the feet of the LORD! I, poor sinner, often feel my insufficiency, when

called upon to declare the words of JESUS to my countrymen, and to speak of the wounds, sufferings, and death of my Saviour; I then feel as a little child without power, but he strengthens me.

"My wife also thanks you, with her whole heart, for all she has received. O, that you all may live most happily in the presence of the LORD!

"Written at New-Herrnhut, January 28th, 1833.

SILAS, *an Assistant.*"

TO OUR LOVING AND MUCH BELOVED BRETHREN OF THE GREAT CONFERENCE.

"HAVING been requested by our whole congregation to express to you their thanks, I beg you to hear me, and kindly attend to what I have to write. While celebrating the joyful festival of the Centenary Jubilee, on the 19th January, we had the pleasure to hear a letter received from you. By this we were anew reminded of what we have to observe, in obedience to our calling as believers in JESUS; and we have listened to all your words and taken them to heart; we pray the LORD to assist and strengthen us, that we may follow all your exhortations. We may declare to you, that this festival has been truly blessed, and will not be forgotten by us. We were particularly led to reflect, that, up to this day, we have been continually provided with teachers, and that our Saviour who sent them to our forefathers, has also sent them to us. O, what inexpressible mercy and faithfulness has he shown to us and them! For this, may his name be glorified and praised! We are not ignorant of the abominations practised by our forefathers, into which we once likewise entered, not knowing the way in which we should walk.

"Thanks to our Saviour that he has enlightened us by his light! We, therefore, now wish, and we have made a covenant with each other, so to live and act, that, wherever we are, we may appear as lights to them that yet walk in darkness, that they may also experience what happiness we derive from the word of JESUS' sufferings, death and atonement.

"On this festival, we likewise received many acceptable gifts from our dear Brethren and Sisters beyond the ocean. The men received knives; the young boys, fish-hooks; both the young and old women, needles and pins. We also received a quantity of peas. We were ashamed and humbled by these gifts, of which we are unworthy, and know not how to repay our benefactors. Meanwhile, I am commissioned by the whole congregation to express our heartfelt thanks to those, who have given us such rich fruits of their love, and who, like ourselves, love the Lord JESUS CHRIST. We wish we could rejoice you by sending agreeable accounts; but all confess, that they fall far short in love and obedience to our Saviour; for some of them have but lately come out of darkness to his saving light; but all wish to live to JESUS, and to hear and follow his words. Respecting myself and fellow

Assistants, I still wish to add, that, on the day of Jubilee, the Brethren were presented with calico for dresses to wear on festival occasions, and the Sisters with cottons, handkerchiefs and silk ribands. We are quite without words to express our astonishment at these gifts. May our Saviour bless our dear friends at Gottenburg and Herrnhut, in England, Scotland, and America, and in St. Petersburg, and reward them in soul and body! The Sisters that are chapel-servants return special thanks to the Sisters at Christiansfeld for the muffeties sent them.

"Our children were particularly rejoiced by the letters which the children in Europe had written to them, and the presents which accompanied them. They heard with great attention what the dear children in Europe wrote of the love of our Saviour. When I told them, that I was writing to Europe, they requested me to send special greetings to the dear children in Kleinwelke and Gnadenfrey, for their kind letters, and to tell them that they sincerely wished to become the children of GOD.

"I pray you, again, to remember the congregations collected from among the Heathen in this land, in your intercessions; that our Saviour, by the word of his sufferings and death, may enlighten their hearts more and more, and prepare them for heaven during their earthly pilgrimage. Oh, how much blessing rests upon our remembering each other in prayer before the LORD!

"I beg all believers across the ocean not to be weary of praying for us, that we may obtain more fitness for that happy state which is reserved in heaven for us, and in the hope of which we rejoice. I am, ANDREW, *your Brother.*"

"*Lichtenau, February 5th*, 1833."

[From the "Periodical Accounts," &c.]

III. SOUTH AFRICA.

EXTRACT OF A LETTER FROM BROTHER ADOLPH BONATZ.

"*Shiloh, August 12th*, 1833.

"DEAR BROTHER,—I hasten to mention the receipt of a large parcel from England, containing letters and accounts of various kinds, which were all truly welcome. The white calico sent by a kind friend, and destined for the clothing of our Tambookies on sacramental occasions, came into immediate use, as we had yesterday the pleasure to confirm two Tambookie men and one Hottentot woman, for the first enjoyment of the holy communion. Thus we have now five individuals of this heathen nation, who partake with us of the Lord's Supper.

"On the 30th of June, we had an examination of our Tambookie school-children. One of the boys reads this most singular language pretty well; twenty can spell correctly, and almost all of them can repeat texts and hymns by heart. They answer the ques-

tions in the Caffre catechism, to my satisfaction. Whenever we walk out, whether along the river, whence the children fetch water, or in the field, we hear them repeating texts and verses, and speak of their *sweet* school, as they call it. I often ask myself, 'Are these, indeed, the children of the wild Caffres?'

"At present, I am diligently engaged in the translation of the history of the Passion-week into the Tambookie language, which I intend to read to them during that season. I find it, indeed, a very difficult task, but the LORD helps me. It would not be well to print it, for I consider my translation principally as an attempt to acquire the language.

"But I come now to the principal occasion of my writing. We have, for a long time, enjoyed peace and safety. The LORD has granted to us, and the flock committed to us, much spiritual and temporal prosperity. Our Tambookie inhabitants were much more quiet in their behavior than formerly, and we could perceive, by their manner and expressions, that they began to consider why the word of the Cross was preached to them. Even such as had formerly been thieves and murderers, showed a disposition to live here quietly, and discontinue their former wicked practices. Nor was this all; the strange Caffres living in our neighborhood, expressed a wish to keep peace with this city of GOD, as they called it. We spoke of our former trials as *past*, and seemed to think they could never recur. But it has pleased the LORD again to visit us with a severe chastisement. The 9th and 10th instants were, indeed, days of terror, anxiety and distress. My heart bleeds, and my mind is sorely oppressed with the recollection of them. I am constrained to exclaim—'LORD, we have sinned through carelessness and indifference, and on that account, we are justly visited with thy chastening rod.'

"A considerable tribe, called Kuraners (Corannas?), consisting of runaway thieves, Hottentots, Bushmen, and colored people of a mixed race, live to the north of us, in a range of mountains, which are almost inaccessible. Formerly, they dwelt farther in the interior; but have now advanced to about three days' journey from us. Some months ago, they attacked and plundered Mapas' tribe; but he was fortunate enough to recover the stolen cattle. They next fell upon the Caffre Captain Gamba; but he also recovered his cattle after a skirmish in which several of his people were killed. August 9th, our turn came. About 11 o'clock, the weather being clear and warm, a Tambookie came, quite out of breath, to give us intelligence that the enemy, the Corannas, were driving the cattle away. This we found to be true. Our own cattle, which were feeding on the other side, were saved; but the herds belonging to four Tambookie kraals, feeding on the banks of the Oskraal river, about ten minutes' walk from hence, were carried off. The same fate attended some cattle which were grazing close to our gardens. The robbers fired repeatedly at the Hottentots, but, by GOD's providence, none of the latter were killed. Another gang of them, plundered the

Tambookies of their cattle, which were scattered about in several glens, not far from us, and carried off a great portion of Mapas' herds.

"The plundering parties formed a junction in a glen, where our Tambookies lay in ambush, and were ready for battle. Our Hottentots were just then much dispersed, and few were near the houses; these, however, hastened to assist the Tambookies, but did not arrive in time at the glen. It would, indeed, have been folly to attack the robbers, who were too numerous, counting sixty-eight men, partly on horseback, and partly on foot, all of them provided with guns, powder and ball. They now proceeded with their booty into the plain, their advance being marked by a cloud of dust. The poor Tambookies sat upon the declivity of a hill, hanging down their heads with grief, and could only be spectators of the loss of their property, which was driven away in open day. Some of them returned in despair; others followed the thieves. Five of our Hottentots, well armed, and on horseback, joined them, and, partly by stratagem, and partly by force, recovered a few head of cattle. On the following day, our Hottentots returned in safety, not being able to follow the enemy farther, on account of the weariness of their horses, and the robbers being continually re-inforced on the road. Six of Mapas' Tambookies were killed, and many wounded; 400 head of cattle were stolen, and our poor Tambookies are now in absolute want of food. Mysterious are the ways of GOD, but the LORD's will be done! This dispensation is doubtless intended to humble us; meanwhile, I cannot help stating, that, unless I have been greatly misinformed, certain white settlers are, in no small degree, accessory to these deeds of lawless violence, by the traffic they carry on with the plunderers. They get an ox for eight cartridges, and afterward sell the stolen cattle for a considerable sum to the settlers in the colony. Surely the English Government will take measures to put a stop to such enormities! My spirit rises within me, to see the poor, peaceable Tambookies starving in consequence of outrages committed upon them, at the instigation of people calling themselves Christians. Pray for us; and remember us in love. ADOLPH BONATZ."

[From the "Periodical Accounts," &c.]

IV. CIRCULAR LETTER OF THE SYNODAL COMMITTEE FOR THE MANAGEMENT OF THE MISSIONS OF THE UNITED BRETHREN, ACCOMPANYING THE STATEMENT OF 1832.

"DEAR BRETHREN AND SISTERS,—During the year of Jubilee, which has just reached its close, the LORD has again been pleased to grant a special blessing upon the work, which, at his command, our forefathers commenced, and their successors have carried on, for the long period of a century.

"Our receipts for the year 1832, were not less than 12,049*l.* 10*s.* 9½*d.*; but this amount, though exceeding that of any preceding year, proved insufficient to defray our expenses, which were swelled to the unprecedented sum of 13,663*l.* 6*s.* 9½*d.* The deficiency hereby occasioned, of 1,613*l.* 6*s.*, was indeed somewhat lessened by extraordinary receipts, amounting to 162*l.* 18*s.* 1¾*d.*, leaving, however, a debt, including the arrear of 1831, of 2,550*l.* 14*s.* 7*d.*

"The great increase of expenditure during the past year, is chiefly to be ascribed to the heavy charges incurred for buildings and repairs of mission-premises in Antigua, and to other extraordinary expenses connected with that Mission, which it may reasonably be expected will not soon recur.

"The West India Fund has likewise proved inadequate to meet the demands upon it for the completion of the church at New-Fulneck, in Jamaica, and the Mission-house at Bethel, in St. Kitts; and exhibits a deficiency of 478*l.* 12*s.* 6*d.*, which, added to the deficiency in 1831, of 248*l.* 17*s.* 10*d.*, constitutes a gross deficiency of 727*l.* 10*s.* 4*d.*

"The contributions to the Negro Schools have exceeded the expenditure for this object, by the small sum of 36*l.* 10*s.* 6*d.*

"By the official statement of the fund for the restoration of the ruined settlements in Barbadoes, it appears that the contributions in aid of it have reached the very considerable sum of 4542*l.* 9*s.* 7*d.*, and that the portion of it expended up to the close of 1832, did not exceed 2205*l.* 16*s.* 5*d.* In repeating the expression of our warmest gratitude to the Lord, and to those generous benefactors whom he was pleased to raise up, especially in Great Britain, for a result so far exceeding onr anticipations, we are thankful to be able to add, that the balance remaining in hand will, it is confidently expected, be amply sufficient to complete the rebuilding of the Mission-premises. Should any surplus exist, it will be appropriated (we doubt not, with the consent of the benevolent contributors) to the purposes of the West India Fund.

"The Synodal Committee beg to assure their brethren and friends, of their earnest desire and intention to secure, with the Divine help, and according to the utmost of their ability, the faithful and economical application of the funds so generously bestowed, and so confidently intrusted to their management. They rejoice to be able to add, that their dear Missionary brethren have expressed, on occasion of the late Jubilee, a renewed determination to imitate their predecessors in frugality and self-denial, and to return to the good old way, wherever deviations from it may have been apparent. Our sole dependence has been hitherto, and continues to be, upon the Lord our God, who has said, 'The silver and the gold is mine,' Hag. ii. 9. This faith sustained our venerable predecessors, nor was it ever put to shame. Our gracious Lord and Master has always found ways and means to provide for the maintenance of this work, and to his grace, wisdom, and power, we anew commend it.

"We have received from all our congregations, both on this and the other side of the ocean, the most gratifying reports of the celebration of the Centenary Jubilee of the Brethren's Missions on August 21st, 1832. The blessing which every where attended this solemnity, will, we trust, produce abiding fruit. New life was perceived to animate our earliest Mission, and great grace prevailed in all the seven Missionary stations of the three Danish West India Islands.

"In Jamaica, the first months of the year 1832 proved a season of great trial and terror, owing to the prevalence of a wide-spreading insurrection; but the LORD graciously preserved our six settlements from injury. Our dear Brother Pfeiffer suffered a fortnight's imprisonment; but his innocence of the charge brought against him was established by the verdict of a court martial. Both in Jamaica, and the other English islands, the Missionary work proceeded with little or no molestation, either from within or from without, and many new doors continued to be opened for the preaching of the Gospel.

"In Paramaribo our Brethren were enabled, by the Surinam Missionary Association, to visit many plantations, without expense to themselves, and both in the town and in the country, their labor was blessed with much fruit.

"The very severe winter of 1832–1833, was severely felt by our brethren in Greenland and Labrador, and the dispersion of the Greenlanders continued to prove unfavorable to the instruction of the youth. The Mission in Greenland has sustained a very great loss by the departure of our dear Brother, John Conrad Kleinschmidt, who entered into the joy of the LORD on December 23d, after a service of forty years in the different stations in that country.

"In Labrador, our settlements have been much disturbed by traffickers from the South, whose influence with the Esquimaux was very prejudicial to the unwary and the unstable. The building of the new settlement of Hebron was proceeding.

"The congregation of Delawares at New-Fairfield, in Upper Canada, was in a peaceful course, but the Mission among the Cherokees in Georgia experienced many hindrances and trials.

"In South Africa, the grace and power of the LORD was manifest in all our stations, and the infant schools, both at Gnadenthal and Elim, produced much gratifying fruit. The awakening among the colonists, also, was very encouraging to our Brethren, and beneficial to the Hottentots. Of the Lepers at Hemel-en-Aarde, the generality appeared concerned for their souls' salvation. At Shiloh, the number of inhabitants was 300; ten Tambookies and Mantatees had been baptized, and Brother Bonatz had a school of between 50 and 60 Tambookie children.

"On a general review of the events of the year, we feel, that there is a loud call upon us to unite in thanks and praise for the protection, grace, and blessing of the LORD, which he has vouchsafed to all our Missions. The preaching of the Cross has proved

its divine power, and many we trust have been the trophies which it has gained for the great Captain of our salvation.

"Now, dearest Brethren and Sisters, let us strengthen each other's hands in GOD our Saviour, and casting our cares with confidence upon him, believe that he will do more abundantly for us, in our Missionary labors, than we can ask or think. Let us unite in faithful prayer and supplication, and in active exertions for the furtherance of the work committed to us.

"In fellowship with our dear colleagues, in the Elders' Conference of the Unity, we salute you in true brotherly love; and commend ourselves, and our important incumbencies, to your faithful intercession before the throne of grace.

"We remain your most affectionate Brethren, constituting the Missionary Department of the Elders' Conference of the Unity.

"G. M. SCHNEIDER, HANS WIED, C. G. HUEFFEL."

"*Berthelsdorf, Oct.* 28, 1833."

GENERAL STATEMENT, 1832.

Deficiency of 1831,	$4,888 16
Deficiency of 1832, as per account annexed,	7,172 44
	$12,060 60
Deduct value of extinct annuities,	724 03
Deficiency at the close of 1832,	$11,336 57

INCOME AND EXPENDITURE OF THE MISSIONS OF THE UNITED BRETHREN, IN 1832.

Receipts.

From members of the Brethren's Congregations and of the Societies in connexion with them:—		
On the Continent of Europe,		$5,450 17
In Great Britain,		7,635 77
In North America,		338 11
		$13,424 05
Contributions from friends on the Continent,	$3,278 18	
In the British Islands,	20,637 34	
In North America,	10,286 01	
		34,201 53
Legacies,		5,865 64
Casual receipts,		62 29
		$53,553 51
Balance Deficient,		7,172 44
		$60,725 95

Disbursements.

For Greenland,	$4,138 78	
For Surinam,	248 35	
For Barbadoes,	1,568 77	
For St. Kitt's,	3,887 02	
For Antigua,	21,513 11	
For Jamaica,	5,078 43	
For Tobago,	2,396 40	
For Labrador,*	353 65	
For Danish Islands,	0 00	
For among the North American Indians,	1,163 92	
For South Africa,	3,669 68	
		$44,018 11
By Agent's and Book-keeper's salaries, Stationary, and Sundry Expenses,		1,168 05
By Postage and Carriage of Accounts, &c.,		687 71
By Pensions to 20 married and 3 unmarried Brethren,	$3,802 92	
By Pensions to 33 Widows,	1,720 89	
By do. to 83 Children at schools or trades,	7,213 64	
		$12,737 45
By Contributions to the support of Missionaries still engaged in service in Europe,		888 88
By Travelling Expenses,		1,131 11
By Interest more paid than received,		94 64
		$60,725 95

V. WEST INDIES.

1. JAMAICA.

EXTRACT FROM THE DIARY OF THE NEGRO CONGREGATION AT NEW-FULNECK, FOR 1832.

January, Sunday, 1st. We entered on this new year, under very gloomy circumstances, but found it our delightful privilege, as children of God, to look beyond our distress to the hand of a father, chastising his children to bring them to repentance, and to seek him from whom they have turned away, even the Lord of Hosts. We were enabled to believe, that he would do all things well for the glory of his name, the good of his Church, and the purifying of his people. Fresh accounts of the progress of the rebels, and the desolations they were spreading in St. James' parish, continued to arrive, and caused us to cry to God who hears

* This small charge is merely for the expenses incurred by the journeys of Missionaries to or from England, and their maintenance while visiting in Germany, of which country they are natives, with few exceptions. The Society for the Furtherance of the Gospel, have hitherto charged themselves with the entire maintenance of the Mission in Labrador.

and answers prayer, that he would in mercy stop the effusion of human blood, and soon restore tranquillity.

This morning we went back to Spring-Vale, to keep the meetings and comfort the people. They were rejoiced to see us, for having been left alone for several days, and hearing the exaggerated statements which were abroad, their hearts began to fail for fear. It was therefore a great encouragement to them to meet for joint prayer and supplication, and to have so sweet a word of comfort as that appointed for the day — "Grace be unto you, and peace from Him which is, and which was, and which is to come."

Sunday 8th. We left our quarters at Black River early, to do our duty toward our flock at Spring-Vale. We assembled for our services in the family mansion, and were much refreshed by a feeling of the peace of GOD in our hearts.

Sunday 29th. Preached on Isa. xx. 12, 13, and endeavored to impress on my hearers the necessity of humbling ourselves under the mighty hand of GOD, that he may in his mercy take off his judgments from our guilty land. In these days we heard of the backsliding of several persons formerly attending our chapel. This was very grievous; Satan is busy, and alas! he succeeds too well in these times. He strives hard for the overthrow of CHRIST's kingdom in this island; but blessed be GOD, we know he cannot prevail: the powers of darkness must finally succumb.

Sunday, February 12th. Martial law having been revoked, as hostilities have nearly ceased, we felt very thankful to meet again in our chapel, which we had not been able to do since Christmas. Some of the militia from Y. S. were present. I endeavored to show that true religion will always produce peace and harmony.

March 4th was our prayer-day, and I exhorted a pretty numerous congregation not to be ashamed of CHRIST, but boldly to confess him before friends and enemies. Four persons were afterward baptized, and three received into church-fellowship. One person who had been suspended for some time, was again acknowledged, after showing signs of godly sorrow.

April 20th. Good Friday. We were cheered to find about 200 persons assembled in our chapel. In two meetings, I read and explained, by a few remarks, the history of the day, interspersing the reading with singing of verses, according to the custom of the Brethren's Church.

Sunday 22d. At 10 o'clock, the chapel was filled; at least 600 were present. After praying the litany for Easter-morning, and reading the history of our LORD's resurrection, we sung the anthem — "CHRIST is risen from the dead." I then proceeded to set forth the abundant evidence of our LORD's resurrection, and to enforce the necessity of a new life in righteousness. Afterward, I held a class-meeting for the new people, another for the candidates, and then addressed the congregation. O, that the LORD may pour out his Spirit on the flock, to awaken the careless, reclaim the erring, guide the seeking soul, and strengthen

the established believer. In these times of opposition to the Gospel, when many become slack in their striving, and some even turn their backs upon the LORD, may we be enabled to pray fervently, and labor incessantly, the LORD being our helper, for the good of the souls committed to our charge! We felt very thankful for the number who attended, and the attention that prevailed on this great church festival. Of some, we hope we can say with truth, that they are risen with CHRIST, and seek the things above.

Sunday, May 13th. At the holy communion this day, several of our pious friends were present as guests; two persons were confirmed and partook for the first time.

Wednesday 30th. Rode to breakfast with our kind friends Mr. and Mrs. Coote, and afterward proceeded to visit several of our former hearers, who had absented themselves from the church since the rebellion.

Sunday, June 3d. I had announced on the preceding Sunday, that such as did not make their appearance at the speaking with the new people and candidates, should be erased from our list. This seemed to make a salutary impression on the people, and our chapel was numerously attended. We rejoiced at this, as affording a proof that they still value the privilege of belonging to the Brethren's Church.

Monday 4th. I rode very early to Ipswich, to visit some sick people, but regretted to find the person whom I chiefly wished to see, already speechless, though still sensible. I could only speak a few words to her, and commend her to that Saviour, who came to seek and to save the lost. This was the first estate on which I witnessed the sad traces of the late rebellion. The works and dwelling houses had all been destroyed by fire; the former, indeed, had been partially restored, in order to take off the present crop, but the smoke-blackened walls were still unroofed, save by the blue vault of heaven.

Sunday 17th. We were delighted to find our place of worship at Malvern crowded with attentive hearers, after having employed the earlier part of the morning, as usual, in speaking individually with our communicants and others. The readiness of many to show their obedience to the Gospel, by forsaking former sinful habits, was very encouraging; and the answers given to a number of questions in the class of new people, proved that they had made an evident advance in the great truths of Christianity. The LORD has opened a door before us; may we enter in with becoming zeal and devotedness! O, pray that he would not suffer it to be closed again! May we be enabled to act with circumspection, in as far as it may be consistent with the fearless avowal of Christian truth.

Sunday, July 1st. On the prayer-day, we had the pleasure of baptizing several persons, and of receiving others into church fellowship. In the class-meeting for the *candidates*, I took occasion to impress upon their minds, the blessings they might enjoy dur-

ing this state of waiting, if the expectation of baptism stirred them up to greater earnestness for the concerns of their souls. I thought this admonition necessary, as I perceived an indifference in some to this ecclesiastical regulation, which is not recognised in the usage of other Churches. May the HOLY SPIRIT enlighten, strengthen, and settle them all in true faith and Christian holiness, and may they and we meet at the Saviour's pierced feet in eternal glory!

Sunday 8th. This evening we visited an old woman in the Negro village, who had long desired holy baptism, but had been kept back by her ignorance and pride of heart. As she now owned herself a great sinner, and professed to have no other hope but in the merits of the Saviour who died for her sins, we felt at liberty to administer this sacred ordinance. She was brought out of her house dressed in white, and seated on a chair before the door, where a number of people soon assembled, under the shade of overhanging plantain trees. After the singing of a hymn and a short address, she was baptized into the death of JESUS, during a solemn silence. The scene was very impressive; and we trust the person baptized truly experienced the washing of regeneration, and the answer of a good conscience.

Sunday, August 26th. This was the day we had agreed to celebrate as the Centenary Jubilee of our Missions, instead of the 21st, which fell on a Tuesday. At 9 o'clock, we had a solemn introductory meeting with the congregation. In the following public service, the history of the day was explained to a crowded audience; and they were called upon to praise the LORD for the blessings they had received by the instrumentality of the Brethren's Church. The chapel was decorated for the occasion with green boughs and flowers. The children then had their love-feast, in which they recited a number of hymns, answered questions from the Catechism, and sung several anthems. Small rewards of books, &c., the greater part of which we received from Brother Seidel, of Bethlehem, were also distributed, and will, we hope, prove an encouragement. The children from Spring-Vale and Hazel-Grove, have attained a considerable proficiency; but those from other properties, who have not the advantage of a daily school, are very ignorant; and, surrounded as they are by wicked examples, they can hardly be hoped to grow up better than their parents, though they occasionally attend divine service. In the love-feast for the members of the congregation, we called to mind the state and spirit of the Brethren's Church, when the first Missionaries went forth to preach the Gospel to the Heathen, and besought the LORD to renew our days as of old, and to pour out of his Spirit on our Church generally. May the lamp of the word, which the Head of the Church has accounted the Brethren worthy to carry to many a distant nation, continue to shine in their hands, and may many souls entangled in the mazes of ignorance and sin, be translated into the kingdom of light and purity of our glorious Redeemer!

Thursday, September 6th. Brother and Sister Light, Brother Ellis and ourselves, paid a visit to Mr. and Mrs. Blyth, of the Scottish Missionary Society, at Hampden estate, in the parish of Trelawney. We had never been in that part of the country before, and were the more struck with the cultivated state of the north side, and the beautiful sugar estates on the road. The air seemed also considerably cooler; and at Hampden, which lies on a small eminence, the thermometer that day, though in the middle of summer, did not rise above 84 degrees at noon. It is a high enjoyment, in this isle of the sea, to meet with Christian friends, and the hours spent in this worthy family proved agreeable indeed.

October 6th. On my way to Malvern, I called at Cashoo estate, and spent some hours with the Rev. Mr. Hylton, curate of St. Elizabeth's. He is a very zealous preacher of the truth as it is in JESUS, and considerable success attends his ministry.

Thursday 11th. A slave who is in regular attendance at our chapel, and can read very well, was presented with a New Testament in the name of the British and Foreign Bible Society. This gift he valued very highly, as was evident from his strong emotions and expressions of gratitude.

Saturday 27th. I baptized nine old and infirm persons, belonging to Y. S. estate, to whom I had given instruction for some time past, on my visits to the property, for they were too decrepit to come to the chapel. They were at first extremely ignorant and hard-hearted, though desiring holy baptism; but the demonstration of the Spirit accompanied my weak testimony of JESUS, as the only Saviour of sinners, so that I can confidently believe, that they received the remission of sins through the blood of CHRIST, in the laver of regeneration. The reflection of my unworthiness to be an instrument in bringing these aged people, even at the eleventh hour, to the knowledge of CHRIST, nearly overpowered my feelings during the solemn rite; and the deep humility and thankfulness expressed in the words and demeanor of these halt, lame, and blind, brought forcibly to my recollection that better world, where in a glorified body, delivered from every sin and infirmity, we trust to meet around the throne of the Lamb.

Saturday 24th. In the evening the communicants and candidates for the communion had their class-meeting as usual. After catechizing them on the meaning of this holy ordinance, I exhorted them to humility, which gave rise to an interesting conversation. One said, that formerly, they had all thought that by becoming communicants they were better than others, or in a higher place; but now, when they were told so plainly not to think themselves better than other Christians, but to feel humbled that our Saviour had called such poor sinners to his holy table, they would pray for this grace, and he hoped every one present had understood it well.

Sunday 25th. We had an interesting meeting, in which, to the

three assistants already engaged in the service of this congregation, three others were added. We trust they accepted the appointment with humility, and will bear in mind the admonition, —"Let him that thinketh he standeth, take heed lest he fall." May the HOLY SPIRIT endue them with every Christian grace, that in word and deed they may prove ensamples to the flock!

Tuesday 25th. Christmas-day we were awakened by the children singing Christmas hymns and anthems. In this pleasing way they commenced the day, going from place to place, first among their own houses, then under our windows, and thence to the family mansion. The contrast between such a commencement of this holy festival, and that on a neighboring estate, was very great and pleasing. There, where there is no religious instruction, the negroes had begun on the preceding evening to beat their drums or gumbys, and to engage in all the revelry and excesses of the most heathenish times! Here all was quiet, and the morning was ushered in by the hymn, "Christians awake!"

Wednesday 26th. The services were better attended than yesterday, and the people were attentive. The children also had their love-feast, and were exhorted to greater diligence in frequenting the house of the LORD, and in prayer. Our own members really seemed to feel the greatness of the gift of the only-begotten and well-beloved Son of GOD.

31st. In reviewing the past year, we see many ebenezers placed along our path. Indeed the LORD has helped us through many and appalling difficulties, and we will praise him while we have our being. In the rebellion, which raged in the beginning of the year, our lives and persons were graciously protected from the insurgents, and from the exasperated whites; and when the chapels of our Wesleyan and Baptist Brethren were destroyed, ours remained untouched. Even in the months of August and September, when, in consequence of the Savanna-la-Mar riots, the public feeling was very violent against our places of worship likewise, they continued uninjured. *We* were permitted to persevere in our labor among the slaves, while numbers of other able Missionaries were driven from their flocks and homes.

Notwithstanding the difficulties of the times, our number at New-Fulneck has been increased by about 30 persons; 55 have been received as members, and 11 admitted to the Lord's Table.

At the close of the year, the congregation consisted of 22 communicants; 103 baptized members, not yet admitted to the holy communion; 210 new people and candidates: total 335: to whom may be added about 100 children under our care.

JACOB ZORN.

EXTRACTS OF LETTERS FROM BROTHER J. ELLIS.

"*Malvern, October 22d*, 1833.

"DEAR BROTHER, — At our last Mission-conference, held at Irwin Hill, we were thankful to find that the work of the LORD

was prospering at most of our stations in this island. It was likewise very satisfactory to hear, that our fellow-laborers of other denominations, residing in these parts, had ceased to experience any material interruption in their labors.

"I came hither yesterday, to endeavor to make an agreement with the carpenter for the roof of New-Bethlehem Church. I wish you could plead successfully with our friends, for this station and Beaufort's. There is every reason to believe, that they would both become flourishing stations, if our resources were such as to warrant our regularly occupying them; at Malvern especially, the spirit of inquiry is on the increase. Besides the Sunday services, the evening meetings are numerously attended, and many pleasing proofs of the power of the Gospel are afforded in the altered lives of the negroes. Several friends, in this neighborhood, have kindly contributed both materials and labor, toward the erection of a dwelling house for Brother Zorn, at New-Fulneck. Much requires to be done; and if we had the means, much apparently might be done, for the spread of the Gospel in this island."

FROM BROTHER A. HAMAN.

"*Malvern, May 10th*, 1833.

"Dear Brother,—We have been at this place since the 16th of December last, and have been greatly encouraged, by seeing the numerous congregations that assemble for divine worship, and the eagerness with which the glad tidings of salvation appear to be received by old and young. The apartment in which we meet, is much too small to accommodate the congregation; and we are most anxious to see completed the building which has been some time in progress, but which remains unfinished for want of funds. Its dimensions are 30 feet by 50. We are at present occupying the overseer's house, but hope soon to be able to take possession of the little cottage, which is situated close to the New-Bethlehem Chapel. The expense of an intended school-room, 20 feet square, will be defrayed by Mr. Miller. To this worthy friend, and his esteemed lady, we are deeply indebted for numberless acts of kindness and hospitality, since we arrived at this station. You are aware that Malvern is situated in the Santa Cruz Mountains; its elevation of 2000 feet above the sea, gives it the advantage, not merely of beautiful and extended prospects, but also of a salubrious atmosphere at most seasons of the year. Since we came to live here, the class of new people has considerably increased, and a number of persons have been already admitted candidates for baptism. There appears also to be a great desire in the negroes to be joined in lawful wedlock, according to God's holy ordinance, and to bring up their children in the fear of the Lord. Six couples have already been married. We have about forty day-scholars, of whom ten can read pretty fluently in the New Testament. We have therefore every encouragement to proceed with the work committed to us."

FROM BROTHER J. SCHOLEFEILD.

"*New-Carmel, October 4th*, 1833.

"DEAR BROTHER,—The work of the LORD is still proceeding in this neighborhood. Our church continues to be filled with attentive hearers, and every returning Lord's day we have the pleasure to enter the names of some inquirers on our list of new people. At Parker's Bay, where we preach every alternate Sunday, the prospect is also cheering. On the 8th of September we held the usual memorial-day for the married members of our congregation; eighty-nine regularly married couples were present, besides twenty-three individuals of both sexes, whose husbands or wives were unable to attend. There would have been twenty couples more present, had there not been a similar service for the people belonging to Beaufort's. Our schools are just now thinly attended, nearly all the children, whether white, brown, or black, having got the hooping-cough, but I hope this falling off will only prove temporary. Every thing continues quiet in our neighborhood."

FROM BROTHER JACOB ZORN.

"*New-Fulneck, October 2d*, 1833.

"DEAR BROTHER, — In the latter days of August, I accompanied Mr. Farquharson to Vere and Clarendon. One object of this excursion was to visit Salt-Savannah, in the former parish, the property of Mr. Wildman, and to see in how far the infant-school system had been introduced. Sunday, the 1st of September, we spent at Low-Ground, in Clarendon, where, by desire, I read the Church of England service, and preached twice in the school-house. By the 3d we had got back to Kensworth, the house of our friend Mrs. Wright, where we spent a day, principally in attendance on the Ladies' Committee for the management of the Female Refuge-school. On our return to Spring-Vale, we found every thing much as usual. At New-Fulneck, we have had large congregations, amounting on the alternate Sundays, to 500. From New-Beaufort and Mesopotamia we hear, on the whole, cheering accounts. Brother Pemsel, who is stationed at the latter place, finds encouragement to proceed with his labors, notwithstanding the continued existence of a variety of obstacles to the Missionary work."

FROM BROTHER P. RICKSECKER TO BROTHER J. T. LIGHT.

"*Irwin-Hill, October 7th*, 1833.

"DEAR BROTHER, — Our public services continue pretty well attended. The negroes of Tryall and Kirk-Patrick-Hall estates do not indeed come as regularly as we could wish; the distance at which they reside is, however, some excuse. A few have been

baptized, and admitted to the communion. The day-school has been interrupted by the hooping-cough, which is becoming very rife among the children. We have lately ventured partially to resume our evening services, and have been on the whole encouraged by the attendance. We had lately an agreeable visit from your friend the Rev. Mr. Blyth, whose acquaintance we were truly happy to make; he appears to be a faithful servant of GOD. The removal of Mr. and Mrs. Murray to Kingston, is a subject of general regret. These, our esteemed fellow-laborers, unite with ourselves, and the members of this household and congregation, in affectionate salutation to you both."

2. ANTIGUA.

EXTRACTS FROM THE JOURNALS OF THE MISSIONARIES AT ST. JOHN'S, 1833.

"VISITED our old and venerable assistant, Abigail, now no longer able to walk as far as the church. On my entering her habitation, she raised her head, and in the most cheerful and animated manner addressed me as follows:—'Me feel sometimes so trong, I prepare myself to set off to Pring-garden, but when my children see it, them put away my shoes, and say my spirit trong, but my flesh not able. But though I sit here all day long, I not idle; I think what the LORD my Saviour done for me all my past life, and how he fed me so often with manna in the wilderness. O, when I think of all that, and how the first massa came out to tell poor black the love of GOD; how he follow poor negro, and give them comfort, and preach to them, and pray with them; and how them church now so large, and so many massa here now, and more church in the country, then my heart rejoice so much, that me wish to fly through the air! Me cannot thank and praise enough. The Lord CHRIST too good to all we.' Having alluded to the subject of prayer, she interrupted me, saying, 'Massa! I know nothing better than that, and that's all my work me have to do now. I pray always, and then I remember my ministers, and beg the LORD to bless them, and reward them; then I pray for my fellow Brethren and Sisters, and my near friends and relations; and then I pray for the whole Unity, all the Christian people in all the great world; yes, and after all, I pray for the whole universe. So I spend my time happy from day to day, because I feel the LORD my Saviour is near me. I hope he soon come and fetch me to that house not made with hands, of which I heard once in the church; and then I see my Saviour face to face, and never part from him!'

"Our old assistant, John Williams, is also worthy of notice. Although, like many other negroes, unable to read or write, he is the overseer of an estate; and in the absence of his master (who resides in the town) is actually sole manager, having every thing under his charge. Indeed, this faithful servant seems to

have worn himself out in the service of his employer; and the universal respect and obedience shown to him by all his fellow-negroes, together with the unbounded confidence reposed in him by his master, is honorable to his Christian character. He is now weak and sickly, and hardly able to continue in the duties laid upon him. He was cheered to-day by a visit from his minister, whilst he was engaged in superintending the labors of the boiling-house.

"On visiting at the next estate, we had hardly been there five minutes, when the house was surrounded by the negroes, who had just turned in from their work, and received their allowance of provisions. It was affecting to behold their joy at seeing their teachers among them, of which they gave evidence in word and deed, storing the gig-box with yams, sweet potatoes, eddoes, and pumpkins; all seemed of one heart and mind toward us, and to rejoice at our visit among them.

"The old assistant, Aaron, said, with reference to his sickness and pains, 'It is good and needful for us to get now and then a flogging from the LORD, to teach one to look more to him, to hold fast our faith, and to pray that we may be prepared for his heavenly kingdom.'

"Visited a venerable old negro in the country, Samuel Goldengrove, who has been for many years disabled by the infirmities of age, being apparently about 100 years old. Though bowed down, he still creeps about with the help of two sticks. His residence is at a lonely place among some fruit trees, which he is appointed to watch. I found him sitting by the side of his hut, with his head leaning upon his staff, apparently in deep thought; and when aware of my approach, he raised his hoary head, and with a smiling countenance addressed me: 'My dear master, I am very happy you come and see an old man like me in my lonely place. I am quite desolate here, and am often hungry and thirsty; but what can I do, but look to my LORD up there? (raising his tall body, and looking toward heaven.) Since I know him, I always keep away from sin: before I know him, I did not know what was sin, until I heard the first time the word of GOD, which told me all. O, since that time, them negroes a great deal better than them was before! Since that time, I learned to know GOD my Saviour, and to know his will. I try to love all them blacks and them white people. Then I did not steal, (see Eph. iv. 22, &c.,) or such like, and kept faithful to my only one wife, and we have never dispute or quarrel together. When even the massa speak to me, me try to keep them good word and advice in my heart, and do 'em if possible; and me feel comfortable; me know the good LORD with me. Me grieve often to see them black go to church, and hear how themselves should behave, and me see them do the same wicked work. Them tell massa, "Yes, massa; yes, me will do so;" but when them turn their back, them as bad as before. Me pity them; but me do not wish to follow them at all. O, no! the LORD so good, me wish to follow

him and please him.' The manager joining us, gave the good old man an excellent character.

"Sunday. Preached at Royals; when the crowd of people was so great, that, after the sermon to those in and near the house, I was called upon to preach again to those who had been out of hearing, which I accordingly did.

"It being crop-time, we went to Thibous, to speak with our communicants in that neighborhood; for which they were very thankful, it being difficult for them to come to town for the purpose, after the fatigue of their daily labor.

"Visited old Samuel Goldengrove, according to appointment. As I approached his watch-house, I saw him seated upon a hill, on the look-out for me; as soon as he saw me, taking to his crutches he scrambled down the hill, into his hut. Having arrived there, I was tying the horse to a tree, when the venerable man came out dressed in clean white linen, with heartfelt pleasure marked in his face and manner. With outstretched hand he bid me welcome, calling out, 'Thank the LORD, the LORD is good, good to me a poor sinner.' (Ps. cxviii. 1.) The female assistant from the estate being present, contrived to get into his little watch-house a small round table, a chair, and a little bench; and so we three sat down to the Supper of the LORD. O, what happiness attended that little meeting! The patriarch-negro, with his snow-white head and beard, sometimes deeply sighing, as though his heart was overcharged with gratitude and joy; his lips moving in silent prayer, (1 Sam. i. 12, 13,) clapping now and then his hands together, and looking up toward heaven, as if unable to restrain the abundance of the heart; and repeating again and again—'The LORD is good! I thank him! I praise him!' In this happy frame of mind I left the dear old man, who could not find words enough to declare his gratitude for this blessed season of refreshment from the presence of the LORD.

"Administered the holy communion to nineteen persons, old and infirm, assembled in the school-house at Sir Geo. Thomas's, after an address from 1 Cor. ii. 28.

"*March.* Held the funeral of Ann Rose, driver of the women's gang at Willock's Folly; whose sudden death was occasioned by the blow of a sugar cane on her stomach, received from one of the gang whom she had prevented striking another. Whilst the testimony of her master confirmed our opinion of her good character, it was no less pleasing than affecting to witness the Christian conduct of her aged husband, Matthew, under this afflictive bereavement. He expressed his forgiveness and pity for the murderer, whilst with an afflicted heart, and many tears, he exclaimed that she was his only wife, and he her only husband, and they had lived so happily together ever since they were quite young. He was comforted with the assurance that all his teachers mourned and sympathized with him, and encouraged him in the name of the LORD his GOD.

"Visited our old assistant, John Williams, now in a state of

great weakness. After having spoken to him, he said, 'Massa, you talk to me, as if you had been all along with me. Just so it is; my life was first a life of sins and faults, and then a life of labor and trouble; but the LORD has been merciful to me, and supported me, or I could not have seen this day. One thing grieves me still now, that I was often in duty bound to be hard upon the people, to make them work, because the responsibility was laid upon me; and they often thought it hard of me, but I could not help it.' He was encouraged not to grieve about what had been laid upon him as a matter of duty, but rather to give up his thoughts to the subject of his latter end, now drawing near; and was commended in prayer to the Source of all consolation, to Him who is the sinner's refuge, and the saint's everlasting rest.

"*May 16th.* Went to Gunthorp's to attend the funeral of Cecilia, who has been a member of the Church for forty years, without having been once excluded. On the way to the grave, her son, our assistant for that estate, told me, 'how happy he had felt in being with his mother in her last hours, to witness her faith and hope in the LORD.' He stated, 'that having begged him to give out a verse of some hymn, he selected 'Come ye sinners, poor and wretched,' &c.; a little while after which she said, 'Oh! I have seen the angels walking through Immanuel's ground; I have heard them sing.—Oh! what singing is that compared with ours. I know now that we cannot sing at all; our singing is nothing — Oh! what singing was that—Oh! what happiness! I shall soon be there:' and soon after we perceived that she was gone.' Our late Sister was an African, of the Pappa nation; and to her may surely be applied those declarations of Scripture—'Base things of the world, and things which are despised, hath GOD chosen;' yea, 'the poor of this world, rich in faith, are heirs of the kingdom which he hath promised to them that love him.'

"19th. To-day there came an estate-negro, half naked, begging 'to get speak,' and saying that he intended to come to church; but concluding from his very disorderly appearance that he was some loose fellow, I sent him off. Afterward, however, remembering that my duty as a Missionary required me to preach the Gospel to *every creature*, even the vilest and most wretched, I ran after the man, and brought him back into the house; where having furnished him with some articles of old clothing, his face brightened, and he appeared delighted, with the simplicity of a child, at the kindness shown to him. On conversing with him, I found he had never been baptized, never been in any church, and was now about forty years of age; that all at once, he had been struck with the thought that now it was high time for him to seek after GOD, and was therefore come to know what he must do. He was accordingly instructed in that Gospel which is able to make us 'wise unto salvation,' and exhorted to attend to the means whereby he might 'grow in grace, and in the knowledge of our Lord and Saviour JESUS CHRIST.'

"24th. Attended the funeral of old John Williams, who has

already been mentioned as a most trust-worthy man; and as his master, who resides in the town, showed his respect for his character by intrusting him with the sole management of the estate whilst living, so now he testified the same by attending his funeral, with nearly all his negroes. While they thus gave evidence that the memory of the just is blessed, *we* rejoice in the belief that his spirit is now made perfect above.

"*August 4th.* Interred the remains of a venerable old Brother, William Hart, above forty-five years a member of this Church. For some years past, he had lived among his children, grand and great grand children, at Royals. When visited, he said, 'Massa! it goes down hill fast now. My strength fail altogether now: me'll soon be gone. I am now only sitting here, until the LORD comes. Yes, LORD, come, and fetch me poor neger home. Me know me one great sinner, but me know too the LORD good, and he who die for me poor soul upon the big cross, will forgive me all my sins.'

"Visited our aged assistant, Abigail; who, lifting up her head on my entering her room, exclaimed:—'Eh, Massa! the LORD put into your heart to come and see me. Me had no such thought this morning.' After having spoken to her from Rev. iii. 20, &c she seemed above measure delighted, and opening her eyes wide upon me, she continued: 'Massa, this confirms it that the LORD has sent his messenger to me, to tell me such beautiful words and make my heart strong. When I am sitting here, his good Spirit let pass over before my eye all the many days of my long life, and show me my sin, and where I do wrong, and where I go out of the right way; and then he show me his great mercy, and me can sure you, Massa, that make me humble, and make me pray.' On desiring her to remember me in her prayers, she solemnly assured me that she did so, saying, 'I pray for you, and all the rest of the ministers earnestly; because you have a great deal of work and trouble with all we black negers: yes, you may be sure me will pray for all of you, and all them poor black people in our Church, and all the Christians, and all the preachers in the world.'

"*September 6th.* Last night was one of much anxiety and terror. About midnight, we were aroused by a dreadful earthquake, the first shock of which was very violent; and hardly had we recovered from the first alarm of this awful visitation, when we were again surprised with the ringing of bells, the beating of drums, and sounding of bugles, occasioned by a fire on Otto's estate, close to the town, in every part of which the fire could be seen, the works of the estate being situated on the nearest hill to windward. The fire was happily subdued, and our minds again relieved from anxious suspense; although the remembrance was kept in our minds by repeated shocks of the earthquake during the following day.

"10th. Went to Willock's Folly, to visit the communicant David. He was so frightfully swelled all over with St. Anthony's fire, that I scarcely knew him. He declared it was his own fault,

he was now in such a state, having neglected to state his wants to his master, when he first became sickly. He also expressed his great regret that he had been of a quarrelsome disposition, and begged the forgiveness of all he had grieved by his conduct. After some conversation, I asked him what verse or hymn we should sing, when he burst out sobbing and crying, and at last articulated—

> 'The Saviour's blood and righteousness,
> My beauty be, my glorious dress,' &c.—(No. 327.)

which, with the two next verses, was sung by a large company that had gathered together in the sick-house on the occasion. The poor man was filled with gratitude and praise; and having commended him to the grace of GOD, I departed; returning again a few days after to commit his body to the grave."

EXTRACT OF A LETTER FROM BROTHER B. HARVEY.

"*St. Johns, January 13th*, 1834.

"DEAR BROTHER,—A fever has for some weeks past prevailed throughout the island; on some estates, from thirty to fifty persons of all classes have been sick at once. Nor have the members of our mission-family escaped; but all are pretty well now, with the exception of myself, who am suffering from the effects of calomel. You will see from the contents of the accompanying document, that we are not without encouragement to proceed in our labors, which are certainly not diminishing either in extent or importance. Indeed, I feel my own individual share to be almost beyond my strength and ability, and I have especial need of your intercessions at the throne of grace."

FROM BROTHER G. BAYNE.

"*Cedar-Hall, October 1st*, 1833.

"DEAR BROTHER,—Previous to Brother Simon's removal to St. Kitts, we were busily occupied with various needful repairs of our church and mission-premises. To save expense, we performed as much of the work as our other duties permitted, with our own hands, and were pleased to see a disposition on the part of our people to assist us with contributions from their own little store. Brother Zetzsche and myself spent many an hour in repairing the fences, and bringing the grounds into a better state of cultivation, till a complaint, the effect of over-exertion and continued exposure to the burning sun, compelled me to desist. About the beginning of last month we experienced a severe trial, in the departure of our youngest child, about nineteen months old. May this affliction be a means of weaning our hearts from this world and its treasures, and fixing them more entirely upon our Redeemer, and the concerns of his kingdom.

"I believe I may say with truth, that the LORD is still with us,

and that his work in this neighborhood is proceeding, through our feeble instrumentality."

EXTRACT OF A LETTER FROM BROTHER SIMON, LATE OF CEDAR-HALL, NOW OF BETHESDA, IN ST. KITTS.

"Our schools afford us great satisfaction, and I am sure you will be glad to learn that the children are not only regular in their attendance, and orderly in their behavior, but that they have made considerable progress in reading, take pleasure in learning the Catechism and hymns, and many passages of Scripture. It would be gratifying to our dear friends in England, could they be present when the children are catechized, and hear how readily they answer, and how correctly they quote suitable scripture passages. So striking are their references to portions of the Bible, which they have read at home or at school, that we are often reminded of our Saviour's promise, 'He, the Spirit of truth, shall take of the things that are mine, and show them unto you;' for we must ascribe this gracious work among our dear children, not to ourselves, but to that friend of children, who opens their hearts to receive the words of eternal life.

"Five girls who have been instructed here at Cedar-Hall, begin already to afford us considerable assistance in our Sunday school, which is resorted to by such numbers, that the school-room is scarcely sufficient for their accommodation, and Sister Simon and seven regular teachers, can hardly attend to all. Among these five assistants, one has distinguished herself above her companions, by her punctuality, attention, and diligent study of the holy Scripture; and I am happy to say, we shall have the satisfaction of uniting her in matrimony, next Sunday, to a worthy young negro, who also is a searcher of the Scriptures, and a candidate for the holy communion.

"In these occurrences we see the first-fruits of our school: about four years ago, none of them knew even their letters, but now we can hope to see many families springing up around us, like trees of righteousness, the planting of the Lord, taken from our nursery-ground, and teaching their children those divine truths, in which they themselves delight.

"We are often encouraged not to be weary in well-doing, by seeing that in due season we reap if we faint not. The following circumstances will tend to illustrate this remark:—At a small distance from Cedar-Hall lies the Blubber-Valley estate, from which many negroes attend our church, and on which are many baptized children. We made several attempts to establish a day and evening school there, but as often failed, partly owing to unfaithfulness in our hired teachers, partly because the parents were unwilling to send their children, and the children not disposed to attend. At length, when we had almost resolved to give up the attempt in despair, the daughter of one of our communicant sisters, a free negro, who has received a good educa-

tion, stepped forward, to offer herself as teacher, and now, although the schoool was commenced as lately as Christmas, about thirty children attend, several of whom can spell and read easy lessons.

"On the same estate an example of a very awful nature has been presented to the young people, well calculated to show them the value of Christian instruction, and of early imbibing those truths, 'which, learnt and understood, afford the soul a lasting food.' A young man after leading a very dissolute life, and seducing many from the path of duty, at length was driven to despair by his own wicked deeds. Under the influence of Satan, he made several attempts to destroy himself, and is now confined in the manager's house, and closely watched. He has never attended any church, but has been brought up in the greatest ignorance, and spent the golden season of youth, now employed by our children in learning those Scriptures that are able to make them wise unto salvation, in nourishing the seeds of depravity. While we fear that Satan has succeeded in blinding the eyes of this unfortunate youth, lest he should see the glorious light of the Gospel and be converted, we have sought to improve his history, which has excited considerable attention on the estate, by impressing upon the parents the necessity of making their children acquainted with the love of our Saviour, ere it be too late.

"Neither would we say, that even such a sinner is placed beyond the reach of repentance, especially after witnessing the instance of Divine forbearance and long-suffering mercy, which I am now going to relate.

"A negro, by name Joseph, belonging to M'Nish's estate, became a member of our Church in 1799, and two years afterward participated in the Lord's Supper. Afterward, losing sight of his Redeemer, he entered on the broad road of sin, and long continued walking upon it, unawed by shame or fear. In some respects, his conduct was moral; he was honest, sober, diligent, and trustworthy in his master's service; his besetting sin was the lust of the flesh, and in the gratification of this he went great lengths, and found it true that 'it wars against the soul.' Being a clever carpenter, he was engaged in the building of our school. Knowing nothing of his past course, and seeing him always sober and diligent, I one day asked what church he attended. None, Sir, was his answer, I am a runaway from our Saviour. With many tears he proceeded to unfold to me his sad experience of the effects of unbridled indulgence in sin, a tormented conscience, and an unhappy existence—'Even my food is embittered by gloomy reflections; I am restless day and night, I see nothing but an angry God, whom I have provoked by my sins; my conscience tells me I have trampled under foot the blood that was shed for the remission of sin, and now it cries for vengeance against me.' While he thus unburthened his soul, he was quite overcome, and it was some time before he came to himself; but when he was somewhat calmed, I directed him to that Saviour, who

pardoned Mary Magdalen, and referred him to many promises of Scripture, such as that in Isa. lv. 7. 'Let the wicked forsake his way,' &c. The LORD blessed the word to his soul, and not only enabled him to bring forth fruits meet for repentance, but also opened a way for him to extricate himself from the unlawful connexions he had formed. His whole deportment was changed, and he was to have been re-admitted; when shortly before our prayer-day he was taken dangerously ill. I was requested to visit him, and on arriving at his house, found it crowded with persons, whom he was earnestly beseeching to follow the LORD, with all their hearts, and never to depart from him. He informed them how unhappy he had been as a straying sheep, and magnified the love and mercy of the good Shepherd, in seeking him out, and bringing him back to himself. On our entrance, after expressing his gratitude for our visit, he said:—'I feel my end is approaching, but the fear of death is not upon me. I have found mercy and pardon of my sins in the blood of JESUS. O merciful Saviour, how canst thou pardon me, who deserve nothing but eternal punishment for my rebellion against thee! I now deplore every day I have spent out of thy communion, and that of thy people, from whom I am still separated.' I assured him we were ready to give him the right hand of fellowship, in token of readmission; on which he wept for joy. We then knelt down, thanked the LORD for his compassion and faithfulness shown to this returning prodigal, and commended his spirit to Him who gave it. He shortly after departed at the age of sixty. His funeral was numerously attended, and we trust, the good impression which the circumstance appeared to make, will be attended by the blessing of the LORD."

3. ST. KITTS.

EXTRACT OF A LETTER FROM BROTHER C. F. KOCHTE.

"*Basseterre, November 5th*, 1833.

"DEAR BROTHER, — When I last wrote to you, I had hoped that the earthquakes with which this island was so fearfully visited in the early part of the year, would have entirely ceased, and that we should again have been permitted to enjoy a season of outward rest; but herein we have been disappointed. On the 6th of September, there were no less than ten shocks felt at this place, in the course of as many hours, and since that date, they have been as frequently repeated. Meanwhile we have reason to believe that the LORD has been carrying on his work of grace in the hearts of many of the inhabitants of this island. Some hardened sinners have been brought to reflection, and to seek pardon where alone it is to be found; and many who previously made a profession of religion, have been led to exhibit greater earnestness in spiritual things. The services at our church continue to be well attended, both on Sundays and week-days. The schools

at all our three stations give us satisfaction. Here at Basseterre, about 350 adults and children, on an average, receive instruction; at Bethesda, about 300; and at Bethel, about 50; but we are in great want of school-books, and rewards for diligence and good behavior.

4. BARBADOES.

EXTRACT OF A LETTER FROM BROTHER J. TAYLOR.

"*Sharon, January 2d*, 1834.

"DEAR BROTHER,—I am thankful to be able to inform you, that the rebuilding of our two settlements, Sharon and Mount-Tabor, is at length completed, and that we have now a sabbath from outward labor. I hope soon to be able to forward a statement of last year's expenditure, on account of the building fund, for the information of our dear Brethren and friends, who so willingly subscribed to the restoration of our ruined premises. Once more, we beg to thank them most heartily for their liberality, praying Him, whose is the silver and the gold, to bless them a thousand-fold here in this world, and to all eternity. We have spent a very quiet and happy Christmas. On Christmas-Eve, at seven o'clock, I read the history of the day, from the Gospel, and preached to a numerous auditory. The day following, at noon, Brother Klose repeated the reading, and then preached: the church could not contain all who came, and many had to sit under the cocoa-nut trees on the outside; I then kept a love-feast with the children under twelve years of age, and the school children. At the conclusion we distributed some little books among them as rewards, sent us by certain kind friends in Bristol and Bath. I wish they could have witnessed the joy of these little ones; about 350 were present. The desire for reading is much on the increase; and our school-room will scarcely contain the number who come in the evening after their work, some from a distance of three miles.

"I think I mentioned in a former letter, that we had been invited by Sir Reynold Alleyne, Bart., to preach to the negroes on Turner's Hall estate, the property of Sir Henry Fitzherbert; which we have accordingly done every Thursday fortnight. The last time I was there, Sir Reynold was present, and made many inquiries concerning our Church and its Missionary labors, with the account of which he seemed much interested. He has since kindly become a subscriber to our Mission-fund; and made a proposal, which we wish it were in our power to accept, to form a settlement on one of his plantations, distant about eight miles from Bridgetown, in the romantic district called Scotland, part of the parish of St. Andrew's. In this parish there reside a great number of poor white settlers.

"Next Sunday, being our prayer-day, eighteen adults are to be baptized, three received into the congregation, and three re-

admitted; twenty-two to be added to the class of candidates for baptism. Last week we conversed individually with 464 new people, candidates and excluded. The number of the last-mentioned class is still too great, and proves that Satan is very unwilling to quit his prey. Yet we trust the good Shepherd will follow the straying sheep, and bring them back to his fold. We can truly declare, that many of our Church members adorn the Gospel by their walk and conversation, and some have even to suffer for the name of CHRIST. If we could obtain the means, we should like much to commence an infant-school as soon as possible after the first of August, when the negro children under six years of age are to be free.

"In the course of the year, there were baptized at Sharon, ninety adults and seventy children; eleven adults were received or re-admitted to church-fellowship. Twelve couple were married; fourteen adults and eighteen children departed this life; thirty-three persons were excluded or suspended from fellowship.

"At the close of the year our congregation consisted of 570 baptized adults, of whom 278 are communicants; 274 baptized children; candidates for baptism, 180; new people, 338; suspended from church-fellowship, 43: total, 1403 persons.

"At Mount-Tabor twelve adults and seven children were baptized within the year; three received; thirteen persons departed this life or were excluded. The congregation comprises 92 baptized adults, of whom 37 are communicants; 45 baptized children; 63 candidates for baptism and new people. These, our negro flocks, we commend with ourselves to your affectionate remembrance and intercession."

5. TOBAGO.

FROM BROTHER JOHN COATES.

"*Montgomery, November 23d*, 1833.

"DEAR BROTHER, — Since the date of my last letter to you, I am thankful to say, my dear wife and myself have enjoyed a good state of health, and have been able, through the LORD's gracious help, to attend to our duties. Yet we are very desirous to hear that a successor to Brother Wright has been appointed, for the work committed to us is extensive; and even that portion of it which we are at present endeavoring to perform, must be neglected, if we should be attacked by sickness. The estates on the windward side of the island I am sorry to be obliged to discontinue visiting, as every visit of this kind would occupy three days and nights. But I trust we may ere long be in circumstances to resume this branch of our labors. As to our congregation, we must still lament the lukewarmness and sloth of heart to receive spiritual truth which are displayed by too many of those who profess to stand in some degree of connexion with it; yet we are not weary in warning such of the danger of their situation, and

exhorting them to come to CHRIST, with whom alone pardon and peace and holiness are to be found. Our small company of communicants has been somewhat increased, four negro women having lately been admitted to a participation in the Lord's Supper, whose demeanor seemed to testify that they had received grace, and knew the value of the privilege conferred upon them. Our public services continue to be well attended, as are also our private meetings. Our little church is already too small to contain all who wish to hear the Gospel, and many poor ignorant creatures apply to us for instruction.

"During the passion-week we had large auditories to hear the history of our Saviour's sufferings and death, and we hope that a salutary impression was made upon some of them. The Easter-morning Litany was prayed in the burial-ground, and above a thousand negroes attended the public service. The church being too small to contain half of them, a second discourse was delivered under a large tree. The stillness and devotion of the negroes were very encouraging.

"On the following Sunday, we met thirty persons who had been baptized or admitted to the Lord's Supper since Easter last year. They were exhorted to be faithful to their calling, and to walk worthy of the Gospel.

"The school occupies a good portion of our time, but we feel that it is time well spent. Many adults attend, and seem very eager to learn. I have also begun an evening-school especially for adults, two of whom have made good progress, and are already useful assistants in the Sunday school. I go twice a week to Buccoo, to instruct the children, and as often to Mount-Irvine. This duty must be performed at noon, and the extreme heat renders it often very oppressive. The improvement of the children on these estates is encouraging."

[From the "Periodical Accounts," &c.]

VI. DESCRIPTION OF A VISIT TO NEW-FAIRFIELD, U. C.,

Extracted from a Letter addressed to the venerable Secretary of the Society for the Furtherance of the Gospel in London, by his third son, who was then engaged in an extensive tour on the continent of North America.

"*Detroit, Territory of Michigan, September 12th,* 1833.

"THE so-called London district, to the west of which the Mission reservation is situated, is a level tract of rich alluvial soil, chiefly covered with sugar-maple, white pine and oak of a luxuriant growth. Through this the river Thames,* a stream of but small size and power, flows in a series of horse-shoe curves, principally in a deep bed, overshadowed by lofty trees. It is first navigable for

* A small river flowing into Lake St. Clair, and traversing a fertile peninsula between the lakes Erie and Huron.

boats of burden at Chatham, fifty miles below New-Fairfield. Had even canoe navigation been every where practicable at this season, we should have preferred that way of descending from London; but there are rapids and shallows which preclude the possibility of it, and we were obliged to betake ourselves to a poor cart, and poorer roads. Till within five miles of the settlement the country is generally open; a slip of clearing and partial cultivation stretching along the line of the road to the boundary of the Mission lands. The latter, however, extend on both sides of the Thames, on a line of about twelve miles long, and six broad; and as the Brethren have disposed of none of the land, and permit no settlers to encroach on it, the whole of this, with the exception of the tract occupied by the settlement and the adjacent clearing, amounting to less than 800 acres, is still covered with dense forest. This is so far well, as it keeps spirit shops and bad company at arm's length.

"Leaving my comrade and our horses to take their repose for an hour or two at a little inn on the boundary line, I pushed forward alone through the woods, and soon arrived at the site of the old settlement; turning then to the left, down the steep bank of the river, beyond which the huts of New-Fairfield were seen, I got into a canoe on the bank, and paddled myself over, much to the terror of some Indian girls, who scampered off as soon as they espied me. On reaching the other side I steered my way straight to the chapel, and found no difficulty in discovering which were the Missionary buildings, first, by their proximity to the latter, and then, by the superior cleanliness of the surrounding premises. As to beauty of architecture, they and the chapel too were much on a par with the Indian huts, being mere log-cabins, with the interstices stopped with clay and lime. In the first, I found Brother Luckenbach seated in grave consultation with the two Indian assistants, Timothy and Charles Henry (Killbuck,) and was heartily welcomed by him, and introduced to his wife and his colleagues, Brother and Sister Miksch, these comprising the whole of the Mission-family.

"The settlement forms one principal street of rude log cottages, at some distance apart from each other, stretching across an open space, flanked by wheatfields, and almost surrounded by a bend of the river. The huts consist chiefly of one apartment; gardens are scarce, and the cultivation of fruit-trees not much attended to, which is the more to be regretted, as the soil is particularly adapted to their growth, and the site of the old settlement is covered with clumps of apple trees. A semi-circular bend of the river above the village, incloses another fine tract of cultivated land on the opposite bank. Altogether, the *Indians* may have about 600 acres under cultivation. There are about 260 persons living on the land, by far the greater number Delawares. They possess about eighteen yoke of oxen, 140 head of horned cattle, 140 horses, as many swine, and some sheep, besides dogs innumerable. Of the gross number of 260, about 180 Indians

are in some kind of connexion with the congregation, and of these, 40, principally females, are communicants. The chapel will contain 200 souls, and is filled to that extent on Sundays and festival occasions. The burial-ground lies just above the village, on the highest ground in the vicinity.

"At night-fall, the bell gave notice of the evening service. A discourse was held in English by Brother Miksch, and translated sentence for sentence by the aged interpreter, John Henry Killbuck. The facility and justness with which the hymns before and after the discourse were sung, chiefly by the women, surprised me greatly, as they are quite without musical support, for neither of the Brethren have voices calculated to lead. The Delaware hymn-book of David Zeisberger was used. Of that good and extraordinary man we conversed much. He has left many proofs of his diligence: besides the hymn-book, two grammars, a spelling-book, the Gospels, the Acts, the Epistles, &c. are among the fruits of his sixty years' laborious service, and are still in use.

"The following morning, after breakfast, there was another service, previous to which I had made a visit in all the cottages. On this occasion, in a discourse held by Brother Luckenbach, in the Delaware language, we were formally introduced to the notice of those present; after which, every man, woman and child shook hands with us at the door of the church. I ventured, through Brother Luckenbach, to convey to the little congregation a message of kind love and interest from the Brethren in Pennsylvania, and particularly from those in England; and though I felt a very unworthy legate, I was glad to hear, it gave general satisfaction.

In the course of the morning we crossed the river to the site of the old settlement, which, though quite overgrown with brushwood and grass, is evident enough, from the hollows left by the cellars, and by the orchards; and, aided by Brother Miksch, I found the situation of all the principal houses—of which not a stone nor rafter remains. The burial-ground may still be traced among the bushes. This almost interested me more than the modern village. The action between General Harrison and General Procter, which ended in the defeat of the latter, and led to the destruction of the settlement by the invading American army, took place immediately below it. The celebrated Indian prophet and warrior, Tecumseh, was killed at a spot about two miles distant.

"After dinner we took leave of our kind friends, and set forward on our journey. They are really excellent, worthy, self-denying Christians, and I pray God to bless them in their solitude, and prosper their labors.

Ch. J. La Trobe.

VII. MEMOIR OF BROTHER BENJAMIN MORTIMER, WHO DEPARTED THIS LIFE AT NEW-YORK, NOVEMBER, 10th, 1834.

Our late Brother Benjamin Mortimer, the youngest of ten children, was born on the 26th of November, 1767, at Glamorgan, in the county of Antrim, in Ireland. His parents, Peter and Hannah Mortimer, were both from England; his father at that time laboring as minister of the United Brethren's congregation in the above place. At the age of five years, the deceased was received into the Seminary of our Church at Fulneck, in England, where he not only cultivated the expanding faculties of his mind, but also cherished those principles of early piety, which, under the influence of the Holy Spirit, were subsequently matured into a growing desire of dedicating all his powers to the service of his Redeemer. When he had attained his sixteenth year, he entered into the service of Mr. Livius of Bedford, in the capacity of private secretary, in which employment he continued seven years. In his seventeenth, he was received into the communion of the Brethren's Church. During this period he prayerfully entertained the fond wish of engaging in the cause of the Gospel, particularly among the Heathen; and accordingly regarded it as an answer to prayer, when, in 1791, he received a call to America, to serve as a teacher in our Academy at Nazareth Hall, Pennsylvania. He discharged the duties of that station for seven years, during the early part of which he was ordained a Deacon of the United Brethren's Church, and thus entered upon the sacred office as a preacher of the Gospel. At one time, (in 1797,) after the decease of Brother Godfrey Peter, minister of our Church at New-York, Brother Mortimer repaired thither to fill the vacancy, until a successor was regularly appointed.

In 1798, he was called to serve as a Missionary among the Indians, and although of a feeble constitution, ill adapted to sustain privations and hardships, he cheerfully accepted this call in reliance upon his Master's aid. Journeying to Fairfield, in Upper Canada, he from thence accompanied the late Brother David Zeisberger, with part of the Indian flock, to the State of Ohio, where they commenced the settlement of Goshen, on the river Muskingum. In 1799, Brother Mortimer was united to Sister Bythia Warner, at Bethlehem, Pennsylvania, with whom he returned to Goshen, and there labored assiduously for nearly fourteen years among the Indians, to whom he became tenderly attached, and who reciprocated his self-denying love by their grateful affection. During this space of time, our late Brother experienced many of the trials incident to a Missionary life, being frequently in danger from the unruly passions of the aborigines, and still more from the malice of white settlers in the neighborhood. This was particularly the case, when the late war broke out between Great Britain and the United States, about which time he received a call to the pastoral charge of our Church in the city of New-York. He met these perils with the calmness and constancy of faith;

and under the protection of his LORD arrived safely with his family at his new post, toward the close of 1812. He was joyfully received in that city, and soon gained the confidence and affection of the congregation. Not a few were from time to time added to the Church under his ministry; in the early part of which, when on a visit at Bethlehem, he had been ordained a Presbyter of the Brethren's Church. After a period of nearly seventeen years he, in 1829, retired from the pastoral office, but continued to reside in the city, enjoying in the bosom of his family, the repose so congenial to his years, and the esteem of a large and respectable circle of friends among different denominations of Christians. In the various religious and benevolent institutions of the day, he did not cease to take a lively interest. During the illness, and after the decease of the late Rev. Dr. Schaeffer, of the English Lutheran Church of St. James', Brother Mortimer officiated in his pulpit for a considerable time with willingness and acceptance. But a severe pulmonary attack in the fall of 1831, and more recently, the lamented departure of his youngest and truly promising son Daniel, in September of 1833, proved to be successive shocks to his enfeebled constitution. A late dangerous sickness of another son, Charles, was an additional and severe trial to his paternal heart. To see that son, apparently on his dying bed, the afflicted father had gone out on Thursday morning, the 6th of November last, but on his return home was seized with violent pains, which were soon followed by other very alarming symptoms, indicating one of the most critical diseases to which the human frame is liable. This being communicated to him, he expressed his entire resignation to the will of his LORD. His sufferings were intense, but he bore them with exemplary patience and fortitude. On Monday, the 10th of the above month, his pains were somewhat mitigated, but, as the day advanced, it became more and more apparent, that his final release was at hand. Of this he was fully sensible, and he was ready as a servant waiting for his master. He testified that JESUS was very precious to his soul, and that he died in the full assurance of faith in CHRIST whom he had preached, and in peace with all mankind. When that passage of Scripture was repeated to him, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die"—he, in token of his self-application, proceeded, "Believest thou this?" The happy moment when he attained to the end of his faith arrived before eleven o'clock the same evening, when he fell asleep in JESUS, aged 66 years, 11 months and 2 weeks.

The deceased was an affectionate husband, and a tender father, whose loss a bereaved widow and four children, viz. two sons and two daughters, are left to mourn. Two sons had gone before him into the eternal world. As a minister of the Gospel, he could with the Apostle declare, "I determined not to know any thing among you, save JESUS CHRIST, and him crucified." To the

poor and afflicted he was a kind and attentive friend. In the cause of Missions,* he continued through life to take a lively interest, and by cultivating the same sentiments in the minds of others, he became instrumental in collecting from time to time a very considerable amount of funds in aid of the United Brethren's Missions among the Heathen. He now rests from his labors.—"Where I am," saith the Saviour, "there shall also my servant be."

[From the "Periodical Accounts," &c.]

VIII. Missionary Stations of the United Brethren's Church,

With the names of the Missionaries employed in them; and the number of Converts belonging to each, toward the close of the year 1834.

N. B.—In this catalogue, the figures within parenthesis refer to the year in which the mission or station was established; *m.* denotes that the Missionaries are married; *w.* widowers; *s.* single or unmarried; *cong.* the congregation, including baptized children and catechumens. The numbers are derived from the latest returns to which the compiler has had access. In the enumeration of the Missionaries, their wives are included.

GREENLAND, *commenced* 1733.

New-Herrnhut (1733.)—*m.* Brn. Lehman, Ulbricht; *s.* Brn. Herbrich, Richter; *cong.* 368. —— Lichtenfels (1758.)— *m.* Brn. Tietzen, Mehlhose; *s.* Br. Caspar Kögel; *cong.* 371.——Lichtenau (1774.) — *m.* Brn. Ihrer, J. Kögel; *s.* Br. Lund; *w.* Sr. Kleinschmidt; *cong.* 671.—— Fredericksthal (1834.) — *m.* Brn. Müller, Baus; *s.* Br. Asboe; *cong.* 408; Br. Eberle and his wife, and *s.* Br. De Fries on a visit in Europe.——Total—25 Missionaries, and 1820 Greenland converts, including about 840 communicants.

LABRADOR.—1770.

Nain (1770.)—*m.* Brn. Lundberg, Stock, Henn, Beck; *s.* Br. Erdman; *cong.* 265.——Okkak (1776.)—*m.* Brn. Stürman, Knaus, Körner; *s.* Br. Fritsche; *cong.* 330.—— Hopedale (1782.)—*m.* Brn. Meisner, Kunath, Glitsch, Herzberg; *s.* Br. Albrecht; *cong.* 175.——Hebron (1830.) — *m.* Brn. Morhardt, Mentzel; *s.* Brn. Freytag, Kruth; *cong.* 125.——Total—31 Missionaries, and 895 Esquimaux converts, of whom about 320 are communicants.

NORTH AMERICA.—1734.

Among the Delaware Indians in Upper Canada, New-Fairfield (1792.)—*m.* Brn. Luckenbach, Miksch, Vogler; *cong.* 232. Among the Cherokees in Georgia, (1801.) *m.* Br. Clauder; *cong.* 117. —— Total 8 Missionaries and 349 Indian converts, of whom about 70 are communicants.

WEST INDIES.

Danish Islands.—1732.

In St. Thomas. New-Herrnhut (1732.) — *m.* Brn. Sybrecht, Damus, Eder; *w.* Sr. Schmidt; *cong.* 706.——Niesky (1753.)—*m.* Brn. Wied, Freytag, Kleint; *cong.* 979.——St. Croix. Friedensthal (1751.)—*m.* Brn. Bönhof, Müller, Schick;

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* When in 1822, the United Brethren's Missionary Intelligencer first appeared, he exerted himself strenuously and not without success, to obtain for our periodical a sufficient patronage in this city.

cong. 2022.——Friedensberg (1771.)—*m.* Brn. Sparmeyer, Plättner; *cong.* 1966. ——Friedensfeld (1805.)—*m.* Brn. Kochte, Staude, Popp; *cong.* 2400.——In St. Jan. Bethany (1754.)—*m.* Br. Blitt, *w.* Br. Keil; *cong.* 437.——Emmaus (1782.) —*m.* Brn. Schmitz, Meyer; *cong.* 925.——Total—7 settlements, 36 Missionaries, 9435 negroes, of whom about 4000 communicants.

Jamaica.—1754.

New-Eden (1816.)—*m.* Br. Renkewitz; *cong.* 932. —— Irwin-Hill (1815.)—*m.* Br. Robbins; *cong.* 417.——Fairfield (1823.) —*m.* Brn. Ricksecker, Collis; *cong.* 1488. —— New-Carmel (1827.) — *m.* Brn. John Scholefield, Pfeiffer; *cong.* 1150. ——Mesopotamia (renewed in 1831.)—*w.* Sr. Pemsel; *cong.* 185——New-Bethlehem, Malvern (1833.)—*m.* Brother Haman; *cong.* 399.——New-Fulneck (1830.) *m.* Br. Zorn; *cong.* 425; on the passage thither, Br. Davies and his wife. —— Total—7 settlements, 19 Missionaries, 4996 negroes, of whom about 1450 communicants.

Antigua.—1756.

St. John's (1761.)—*m.* Brn. Harvey, Thraen, Schick, Morrish; *cong.* 6974.—— Gracehill (1773.) — *m.* Brn. Zellner, Möhne, *cong.* 2311. —— Gracebay (1797.)— *m.* Br. Coleman; *cong.* 1110. —— Newfield (1817.) — *m.* Br. Müntzer; *w.* Br. Brunner; *cong.* 1169.—Cedar-Hall (1822.)—*m.* Brn. Bayne, Zetzsche; *w.* Br. Newby; *cong.* 2272. —— Total— 5 settlements, 22 Missionaries, 13,836 converts, of whom about 5113 communicants.

St. Kitts.—1775.

Basseterre (1775.)—*m.* Brn. Bigler, Abraham Scholefield; *cong.* 2768.——Bethesda (1819.) — *m.* Brn. Hoch, Simon; *cong.* 1871. —— Bethel (1832.) — *m.* Br. Seitz; *cong.* 201.——Total — 3 settlements, 10 Missionaries, 4840 converts, including 1150 communicants.

Barbadoes.—1765.

Sharon (1767.)—*m.* Brn. Taylor, Klose; *cong.* 1403. —— Mount-Tabor (1825.) —*m.* Br. Zippel; *cong.* 200. —— Total—2 settlements, 6 Missionaries, 1603 converts, of whom 305 communicants.

Toba go.—1790 (renewed 1827.)

Montgomery (1827.) —*m.* Brn. Coates, Light; 4 Missionaries; *cong.* 253. —— 18 communicants.

Surinam.—1735.

Paramaribo (1767.) —*m.* Brn. Passavant, Voigt, Böhmer, Hartmann, Schmidt, Treu, Jacobs; *cong.* 3089, besides 264 living on plantations. —— Total—1 settlement, 14 Missionaries, 3353 converts, including about 1200 communicants.

SOUTH AFRICA.—1736 (renewed 1792.)

Gnadenthal (1792.)—*m.* Brn. Hallbeck, Stein, Nauhaus, Brauer, Sonderman; *s.* Br. Schopman; *w.* Sr. Kohrhammer; *cong.* 1340. —— Groenekloof (1808.)—*m.* Brn. Clemens, Lemmertz, Lehman, Meyer; cong. 665.——Hemel-en-Aarde (1823.) —*m.* Br. Tietze; *cong.* 79.——Elim (1824.) — *m.* Brn. Teutsch, Luttring; *cong.* 250. —— Enon (1818.) — *m.* Brn. Genth, Halter; *w.* Sr. Hornig; *cong.* 445.—— Shiloh (1828.)—*m.* Brn. Fritsch, Hoffman; *s.* Br. Bonatz; *cong.* 320. — (On their passage thither, Br. Stolz and wife, and *s.* Sr. Raebel.) —— Total — 6 stations, 39 Missionaries, 3099 converts of the Hottentot, Caffre, Tambookie, and other native tribes; among whom are 1060 communicants.

General Summary. — 42 stations, 214 Missionaries, and 44,479 converts, of whom about 15,518 are communicants. Of these 2715 are Greenlanders and Esquimaux, 349 Indians, 38,316 negroes and persons of color, and 3099 Hottentots and other natives of Southern Africa.

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